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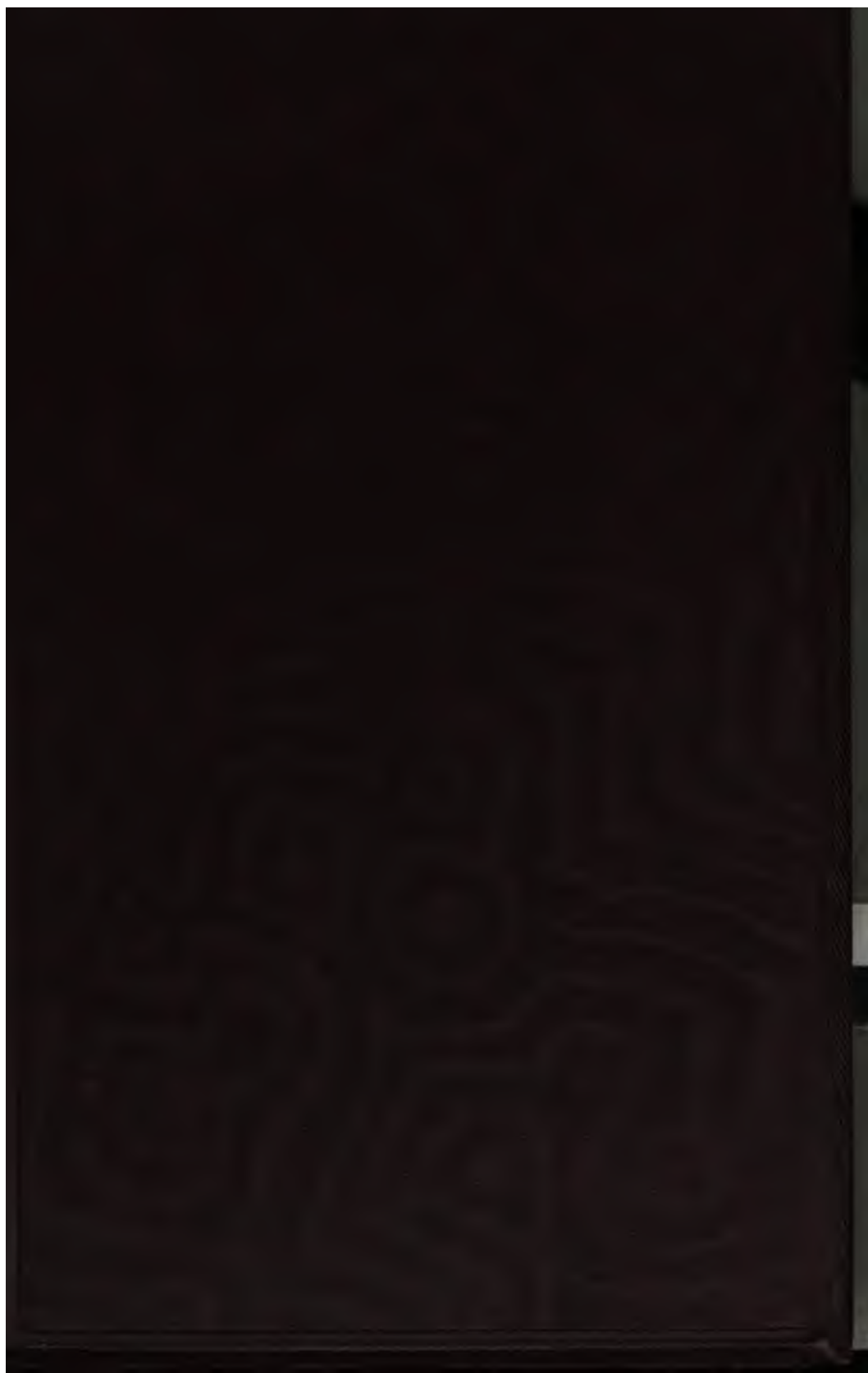
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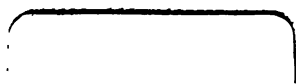
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# THE NEW NATION.

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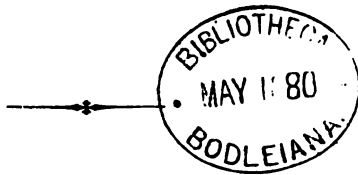
# THE NEW NATION.

BY

JOHN MORRIS.

IN FIVE VOLUMES.

VOL. II.



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# THE NEW NATION.

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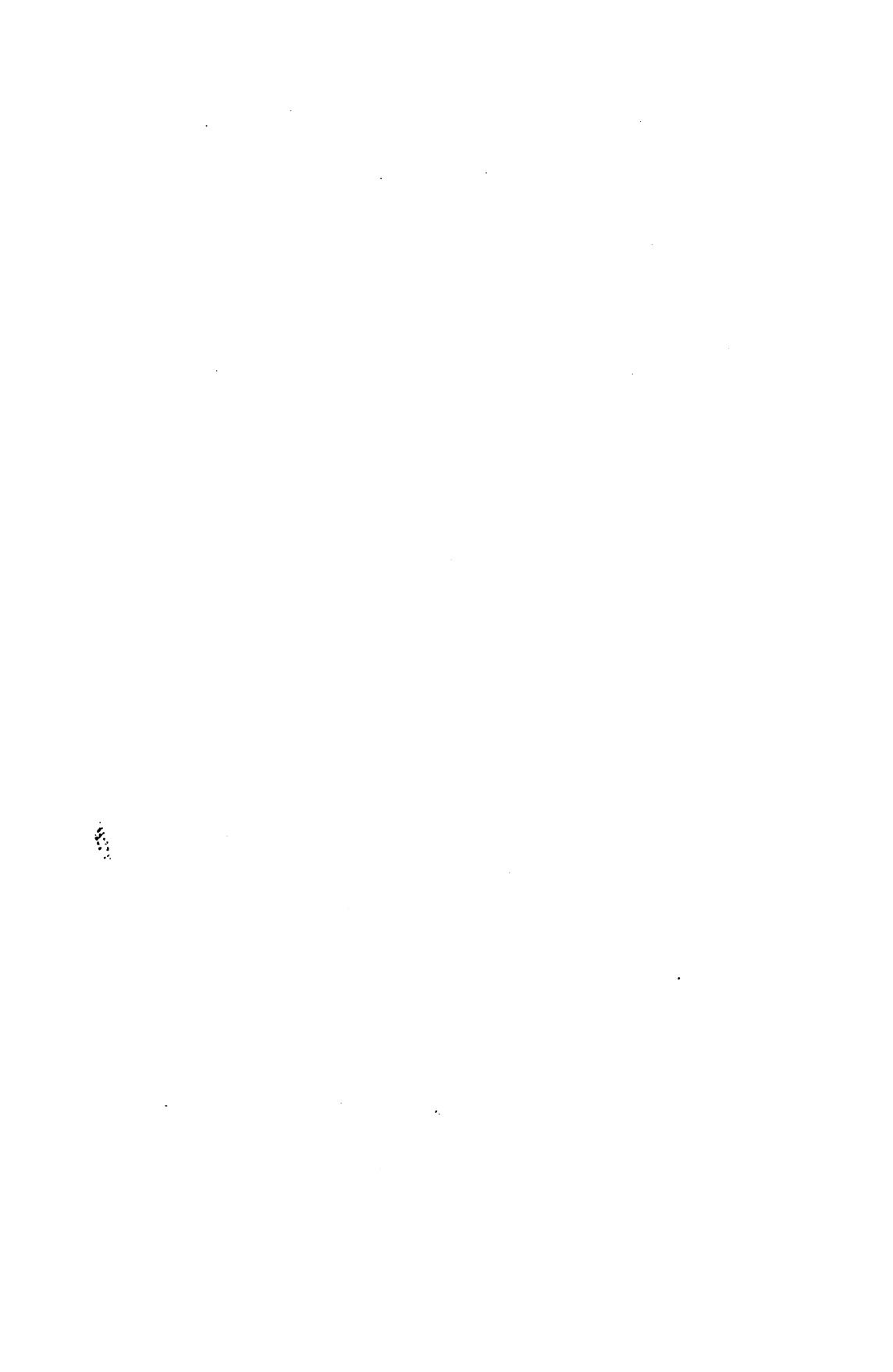
## CHAPTER VI.

### ANCIENT EGYPT.

I STATED at the commencement of Chapter IV. that I should revert to the subject of the Exodus, in this chapter, and would then show that the people left behind in Egypt by Moses, were Israelites like himself, more especially those in authority; and that the Hamite race had no hand in the cruelties alleged, in the book of Exodus, to have been practised by the Egyptians upon the Israelites (although Moses practically speaks of them as Hamites, the people translated Egyptians in our English Bibles, being called Mizraim in Hebrew, meaning thereby the descendants of Mizra, second son of Ham); for the position I take up is that the Mizraim were no longer the inhabitants of the country, having abandoned it to the Shemites before the days of Moses, and I say that the authority from which Moses revolted was that of the Israelite Pharaohs.

Religion in general is a very foggy subject, and so are history and politics; ancient history is especially so, for being mixed up with politics which we now know very little about, the key to history, which an understanding of the politics of the time affords, is wanting; and though in groping about we may find some of the facts, we lack the knowledge of the motives which make the whole affair intelligible; but of all histories, Egyptian history is the foggiest, for it is not only remarkably ancient, but these three subjects, namely, religion, history and politics are so inseparably blended together that they have become a perfect tangle.

There are, no doubt, many people who, from mere sluggishness, would prefer to wrap themselves in the very erroneous views they are accustomed to, rather than explore such a region of doubt and uncertainty as that of Egyptian history and religion, for the sake of the mantle of truth which lays buried beneath the









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mentioned on those records or on the monuments, and the great antiquity which has been claimed for Egypt may be very wrong, as it is calculated by adding together the length of the reigns of the various kings and dynasties, some of which certainly reigned at the same time, as shown in Rawlinson's translation of Herodotus, Appendix to Book II., pages 348-353, and probably many more of these dynasties were contemporaneous than he has there shown. I shall not, however, attempt to decide whether the pyramids are less ancient than Egyptian students thus calculate them to be, or whether Abraham lived much longer ago than Biblical chronologists calculate, any more than I shall attempt to decide between the various arguments about the age of the world, but shall confine myself, as I have said, to the statement that the pyramids, the sphinx, and all the most ancient monuments of Egypt must have been built long *after* Abraham's time, and the worship of Osiris must also have been established *after* his time, for the simple reason that these buildings must have been erected, and this worship inaugurated, *by his descendants*, for reasons I shall presently show.

One of the first objections that will naturally be made to this new view of things is that Jacob and his family were too insignificant in point of numbers, when compared to the nation of Mizraim, for such a result to have occurred from their migration into the land of Egypt; I will therefore deal with that subject at once, for a great deal of the mistaken way in which Abraham and Israel generally have been regarded, has arisen from the fact that whereas their holiness is a myth, and their pretended interviews with God a villainous invention, which has resulted in their monopolising men's minds on religious matters, their worldly position and importance has been proportionably undervalued. The way in which I have shown that the minor incidents recorded in the Books of Moses are corroborated by etymology, although it would be an insult to the Creator to entertain for a moment a single shadow of belief that He, the Supreme, had ever conversed with these dishonourable men as pretended, has established the fact that the records of the book of Genesis especially, though religiously false are historically true, and therefore we are justified in turning to them for light upon the subject, the more so, as there is no other source of information at present known. Let us refer back—

B.C. 1913.

#### GENESIS XIV.

14 And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.

Now in the first place, a man who can at a day's notice put his hand on 318 servants trained to bear arms, and born in his own house, would even now be something more than the general idea formed of Abraham rambling about with his flocks; 318 men, born in the house, capable of bearing arms, require 318 wives, so that others may be born in the house, these would have on hand say two children each, add to this but a very moderate number for their elder relatives too old to go to war, and a very few able-bodied men (with a similar complement of wives and children) left to mind the flocks, and Abraham's camp could not have consisted of less than 2,000 souls; it must further be remembered that Abraham was only tenth in descent from Noah, so that 2,000 souls then, was, proportionately to the rest of the world, a much larger establishment than that number would be now.

B.C. 1853.

## GENESIS XXV.

5 And Abraham gave all that he had unto Isaac.

We never hear of any misfortunes or losses happening to Abraham, Isaac, or Jacob, but on the contrary we hear concerning Isaac.

B.C. 1804.

## GENESIS XXVI.

13 And the man waxed great and went forward and grew until he became very great.

14 For he had possessions of flocks and possessions of herds and great store of servants, and the Philistines envied him.

In fact, *verse* 16 goes on to state that Abimelech, king of the Philistines, said unto Isaac, "Go from us, for thou art much mightier than we," while Jacob remarks in

B.C. 1739.

## GENESIS XXXII.

10 With my staff I passed over this Jordan, and now I am become two bands.

That these bands did not consist merely of his own wives and children is certain, because he had a large quantity of cattle, as is evident from his sending 550 animals as a present to Esau (*see* verses 14 and 15), and his sons were too young to act as drovers, Reuben the eldest being only thirteen years of age. Moreover Jacob's servants are distinctly mentioned several times in the chapter; they were probably under 400 however, for when Jacob hears (in *verse* 6) that his brother Esau is coming to meet him with 400 men he fears for the safety of his family,

but the very fact that Esau came with 400 men shows that their establishments, like that of Abraham, were not confined to their own family. Esau was living at Mount Seir in the country of Edom at this time, which is some distance from the plain of Mamre where Isaac was still living, therefore these 400 men had nothing to do with Isaac's establishment, which is stated in Genesis xxvi. 16, *viz.* many years before, to have been mightier than that of the king of the Philistines; Esau returned to the land of Edom, but Jacob, after staying awhile at Succoth, Shalem, &c., went on to the plain of Mamre, where Isaac was, and where he died at an advanced age some years after Jacob returned from the plain of Aram, and although it is not explicitly stated that Jacob came into all his father's wealth of herds and servants, yet as it is very plainly said that Esau had sold his birthright to him, there can not be any doubt that he did. At any rate *Isaccu* in Assyrian means "a prince," and in Arabic (see *Dict.*, page 419) *Jikhabb* means "a prince, a commander;" words which certainly must refer to Isaac and Jacob; and as no misfortune is stated to have happened to Jacob's establishment in the way of a plague, a hostile attack or internal dissension, it must have been very large when, ten years after Isaac's death, he was invited as follows by Joseph.

B.C. 1706.

GENESIS XLV.

9 Haste thou and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me Lord of all Egypt, come down unto me, tarry not.

10 And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou and thy children, and thy children's children, and thy flocks and thy herds and all that thou hast.

And as we hear further on, that "Israel took his journey with all that he had," there would be nothing at all improbable in his having gone there with a camp five times as great as that which Abraham had 213 years previously, which would give 10,000 souls; and if the observation which Abimelech king of the Philistines made to Isaac "thou art mightier than we," is to be taken literally, 20,000 would not be out of the way, and certain it is that none of them would be likely to desert Jacob when there was a famine, and he was invited to come up into a land of plenty with all that he had. These facts are consecutive, and involve no contradiction of the Biblical record, which merely gives the total number which came out of Jacob's loins and went

with him into Egypt, but it does not say how many more there were who did *not* "come out of his loins," and as we are expressly told in Genesis xli. 54 that, "the seven years of dearth began to come, and the dearth was in *all lands*, but in all the "land of Egypt there was bread," and in 56, 57 that "the famine was *over all the face of the earth*, . . . and *all countries* came "into Egypt to buy corn, because that the famine was so sore "in *all lands*," and as we know, from xlii. 5, that Canaan was one of the lands affected, the Syrians could not have drawn food from Canaan, and must have consequently come to Egypt with the rest; therefore the land of Goshen, which lay between these countries and Egypt, may readily have become a general rendezvous for all the starving Shemites of Syria during the five years that the famine lasted after Jacob's arrival; there is of course no certainty about this, but it is more than probable, even from the Biblical record, and moreover we have the following positive statement in Josephus against Apion, book i. chapter xxvi., *viz.* "And now I will turn my discourse to one of their "principal writers, I mean Manetho, who promised to interpret "the Egyptian history out of their sacred writings and premised "this: that our people had come into Egypt, *many ten thousands in number*, AND SUBDUED THE INHABITANTS, and when he "had further confessed that we went out of that country afterward, and settled in that country which is now called Judea "and there built Jerusalem and its temple, now thus far he "followed his ancient records." We may therefore safely come to the conclusion that the Shemite migration into Egypt under Jacob consisted of at least 10,000 men, probably of 20,000, and possibly of *many ten thousands* as Manetho says; but at any rate the number of these Shemite immigrants must have attained a very large total during the five years of famine which ensued after Jacob's arrival in Egypt. For all these, as I have said, the camp of Jacob, more correctly Yakb, would be a rendezvous, and we find in Arabic 833 that *Aakib* or 869 *Aakkub* means "a dense multitude," and 419 *Jakhif* plural *Jukhuf* "a numerous "or large army."

It will be remembered that, in the latter part of Chapter III., I pointed out that Joseph bought from the Mizraim, or rather extorted from them for bread, all their horses, asses, sheep, goats and cattle in the name of Pharaoh, not some only, but *all*, as recorded in Genesis xlvi. 16 to 18. It is stated also in verse 6 that Pharaoh authorised him to select an active man among his brethren, and make him ruler over Pharaoh's cattle, and it will be remembered that I then suggested that from Joseph's evident regard for his full brother Benjamin, there could be little doubt

that he was the one selected to take charge of the horses, asses, sheep, goats and cattle, and although I can quote no written record that such was the case, the following extraordinary etymological connections between the names of Benjamin and more especially his ten sons, and the whole grazing business, will show pretty conclusively that this tribe became identified with all such animals, and in fact that they were practically *the* shepherds of ancient days; for the evidences of it still live in our words, and to this day we can scarcely speak on the subject of cattle, in any language without mentioning their names (sometimes all of them, but always one or more of them), which names I now give in the various spellings used in the several Bibles, from which I have extracted my list of names as it appears in Chapter II., and in each case I have appended the number on the list which the name there occupies, and which in each variation is here followed by the words derived from that spelling of the name. In a few instances the words are actually traced to the Egyptian of the pyramid period, although naturally in a few cases only, because the original native language of the place would of course form part of the language throughout all time, and secondly the Egyptian vocabulary at present before us is still very small, having been all picked up from the monuments, papyri, mummy cases, &c., during the last few years; but, such words as there are, they are sufficient to show by their connection with each other that it is from the sons of Benjamin that these words are derived, and as a word cannot be more ancient than the man from whose name it takes its origin, it follows that Benjamin's sons must have lived before the inscriptions upon the Egyptian monuments were expressed in these words derived from their names; this observation applies, not only to the cattle connection we are now about to consider, but also to other connections which will follow in their due course.

Before perusing the annexed twenty-six pages, the reader will now do well to turn back to Chapter II., namely the one devoted to "The Science of Etymology," and read the nine rules which give the letters that are equivalents of each other, and also the few remarks concerning terminals to be discarded, such as the finals used in the infinitive mood of verbs, the declensions of nouns and adjectives, to which may be added the constantly recurring Arabic *at*, which is one of the grammatical formations of that language, therefore, no part of the root of a word, such as in Jaabat *plural* Jiaab, &c. &c.

Words derived from two of these names, *viz.* Bela and Adeiel, can not be quoted from the Egyptian vocabulary, contained in Bunsen's *Egypt*, vol. v. (which is the only vocabulary

of Egyptian hieroglyphics with English equivalents and meanings), as the letter *l* is not used there, in giving the equivalents of the hieroglyphics on Egyptian monuments, papyri, &c., which effectually bars all trace of such names as Elam, Lud, Hul, Sala, Peleg, Sheleph, Uzal, Lot, Leah, Rachel, Levi, Pallu, Tola, &c., of the race of Shem, and by the same rule Havilah, Lud, Lehab, Caslu, the Philistines, Eshcol, Elon, Talmai, Goliath, Lahmi, &c., of the race of Ham, with their towns of Babel, Calneh, &c.; it seems, however, quite impossible that this total absence of the letter *l* can be correct, whether the hieroglyphics were of Hamite or Shemite origin; for names as ancient as some of these must have required expression by both races from the very beginning. What Bunsen says on the subject will chiefly be found in the following extracts from vol. i., pages 272, 273 and 280, and, as I have already said, the letter *l* is excluded in the English equivalents given by him for the Egyptian hieroglyphics in vol. v.

“Judging therefore from the monuments the old language of Egypt would seem really to have possessed no more than fifteen sounds, *viz.*:

“	a	.	u	.	i	.	h
“	m	.	n	.	r		
“	s	.	ch	.	skh		
“	b	.	f	.	p		
“	k						
“	t						

“In foreign words the *r* sound is used to express *l* as well as *r*.”

“The order of the fifteen sounds of the Egyptian alphabet is as follows:

“	a					
“	u	.	b			
“	i	.	h			
“	s	.	k	.	χ <sup>(ch)</sup>	. χ <sup>(skhi)</sup>
“	f	.	p	.	t	
“	m	.	n	.	r	

It will be remarked in Chapters VII. and VIII. that the Egyptian god Palehaka, and Egyptian words such as Aahlu and Kalu, signifying Elysium, are inserted, but it will also be observed that these are from Champollion and Cooper, whose works do not contain a dictionary or vocabulary of ordinary Egyptian words, therefore, although names such as the above appear further on, ordinary words cannot be here quoted.

Concerning the name of Benjamin, I must remark that from some cause, apparently arising in the fact that his father called



him Benjamin, but his mother called him Benoni, his name is always an unsatisfactory one to trace, as it seems to have been usually abbreviated to Benym, Beniam, Benj or Beng on the one hand, and to Benny and Benn on the other, and in some cases it may have even been reduced to Beni or Ben; but such abbreviations as these last do not present sufficient certainty to warrant their being brought forward, as they are necessarily mixed with other and alien names; I have therefore abstained from using them to any extent. The name of one of Benjamin's sons, *viz.* Aer, Aher, Acher, Gera or Geras, varies so much that the words derived from it have a jerky appearance, no matter how carefully arranged; this disadvantage is however compensated for by the fact that when all these sounds convey the same meaning, as is the case over and over again, the certainty of their derivation from this identical individual is all the more established by these variations.

The etymological evidence I am now about to quote, in substantiation of my assertion that the tribe of Benjamin practically engrossed the whole business of grazing, in the way that I have stated, will be arranged as follows, *namely*, sheep, goats, cattle, horses, herds, flocks, bleating, lowing, roaring, grass, fodder, fields, land, grazing, pasturage, water, pens, folds, stables, shepherds, grooms, and roving about.

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No. 151. Bn-aony or Benoni, which appears to have been sometimes abbreviated into Benny and Benn.

Gaelic	Fionn, a cow.
Irish	Fionn, a cow.
Manchu Tartar	Fenin, a stud of horses, a place where horses are kept for breeding.
Kaure African	Baneno, a horse.
Gaelic	Punan, or Punnan, a bundle of hay or straw.
New Zealand	Punaunau, a self-sown potatoe.
Manchu Tartar	Fenin, a sheep-fold.
Irish	Finn, a sow. (Supplement.)
Irish	Fonn, land, earth.
Hindu 421	Bhunin, the earth or ground.
French Romn	Banon, or Bannon, public pasture land.
Welsh	Panwaen, a wet meadow.
Javanese	Bannu, water.
Anglo-Saxon	Binne, a manger.
English	Pennin, the enclosed place where oxen and other animals are fed and watered. (Wright's <i>Obsolete.</i> )

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No. 151 *otherwise called* Benymn, Beniamn or Benjamin, which appears to have been usually abbreviated into Benym, Beniam, Benj or Beng.

Singpho B.	Bainam, a goat.
Nyamban A.	Pongo, a goat.
Zulu Kafir	Pongo, a he-goat.
Zulu Kafir	Bongo, a pig. (Addenda.)
Ako African	Bing, a sow pig.
Chin. II. 580	Fung, a cow or a wild cow.
Chin. II. 577	Fang, a certain kind of cow.
Chin. II. 584	Pang, a white-backed cow.
Zulu Kafir	Bonga, to bellow as a bull.
English	Punch, a kind of horse. (Wright's <i>Obsolete</i> .)
Chin. III. 746	Peen, or Ping, a pair of horses attached to a carriage or cart.
Greek	Bainomenai, brood mares.
Mandingo A.	Bing, grass; <i>Bambarra</i> , African, the same.
Danish	Vang, a field, a meadow.
Chin. III. 56	Pang, to drive sheep.
Chin. III. 510	Ping, to rove to distant parts.
Vayu Nepal	Bingmu, a river.
Spanish	Venage, the source of a river.
Chin. II. 472	Phing, the appearance of a river.
Chinese I. 537	Pang, a pool or pond.
Chin. II. 477	Fung, water.
Gaelic	Fang, a place for catching cattle, a pen; also to drive into a fold or pen.

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No. 152. Bla, Bala, Balaa, Bale, Balee, Bela, Belah or Bolau.

Latin	Belua, or Bellua, any great beast.
Gbe African	Buli, a cow.
Basa African	Bili, a cow; <i>Kra</i> and <i>Krebo</i> , African, the same.
Dewoi African	Bli, a cow.
Gaelic	Bol, a cow.
Gbe African	Buli-bio, a bull.
Hindu 453	Bail, a bull, an ox.
German	Bulle, a bull.
English	Bull, the male of the bovine genus
Welsh	Bwla, a bull.
Welsh	Bual, a wild ox.
Welsh	Buel, a herd of cattle.
Gaelic	Buaile, cattle, herds.
Basa African	Bela, an ewe sheep.
Kiriman A.	Bila, an ewe sheep.

Pulo African	Bali, an ewe sheep.
Bassa African	Bla, a sheep.
Fulah African	Bali, a sheep.
Boko African	Ble, a goat.
Romany	Baulo, a pig or swine.
Sanscrit 681	Bala, a colt, a foal.
Persian 209	Bala, a horse led for parade.
Persian 209	Balaz, a pack horse.
French	Bouleux, a heavy stubby horse, a hack.
Swedish	Bola, to bellow, to low.
English	Bellow, to make a noise as a bull.
Anglo-Saxon	Bellan, to bellow.
Latin	Balo, to bleat as sheep do.
French	Belcr, to bleat.
Scotch	Blae, to bleat as lambs do.
Arabic 209	Bala, an odoriferous grass.
Irish	Bla, a green field.
Icelandic	Bali, a soft grassy bank.
Arabic 244	Baalij, grown in a field and watered by rain only.
Irish	Baail, Bial, Bual, or Bla, water.
Gaelic	Bial, Biail, Bual, or Buail, water.
Welsh	Blaw, a flowing out.
Icelandic	Baela, to pen sheep and cattle.
Irish	Buaili, a cow-house, an ox stall.
Cornish	Bolee, a calves' house. (Borlase.)
Scotch	Buil, a sheep fold.
Gaelic	Buaille, a sheep fold.
Cornish	Beol, a manger. (Borlase.)
English	Booley, one who has no settled habitation, but wanders from place to place with his flocks and herds.

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No. 152 *otherwise spelled* Balaum.

Circassian 108	Billim, an animal, cattle.
Anglo-Saxon	Bihlaeman, to roar.
Icelandic	Flaemi, a waste open place.
Swedish	Valm, a hay-cock.
Swedish	Valma, to raise hay in small heaps.
Malayalma I.	Vellam, water.
Magyar	Folyam, a river.
French Romn	Fleum, a river.
English	Fleam, Fleme, Flum, or Flome, a water course, a river or stream. (Wright's <i>Obsolete</i> .)
English	Flume, a stream.

No. 152 *otherwise spelled* Beleleel.

Kra African	Bolawele, a sheep or ewe.
Hebrew	Blyl or Balyl (בליל), fodder, provender. Job vi. 5, the ox loweth for his <i>fodder</i> . Isaiah xxx. 24, shall eat clean <i>provender</i> .
Arabic 252	Balal, remains of forage.
Arabic 210	Balul, a drop of water.
Arabic 249	Balal, Bilal, or Bulal, water.

## No. 153. Bkr, Beker, Becher, Bechor, Bochor, Bacher, Bachir or Bacchar.

Hebrew	Bkr or Bakar (בקר), a bullock, a bull, a cow, calves, beeves, oxen, kine. Numbers viii. 8, take a young <i>bullock</i> . Levi i. 5, he shall kill the son of a <i>bull</i> . Jeremiah lii. 20, twelve brazen <i>bulls</i> . Ezek. iv. 15, I have given thee <i>cow's dung</i> . 1 Sam. xiv. 32, took . . . <i>calves</i> and slew them. Numbers xxxi. 28, and of the <i>beeves</i> . 1 Sam. xi. 7, he took a yoke of <i>oxen</i> . 2 Sam. xvii. 29, cheese of <i>kine</i> .
Hindu 341	Bakar, a bull.
Arabic 269	Baykur, oxen.
Arabic 247	Bakarat, <i>plural</i> Bakar, Bukur, Bukkar, Bawakir, or Bakir, a cow, an ox.
Soa African	Bagar, a cow; <i>Wadai</i> , African, the same.
Adirar African	Bagara, a cow; <i>Beran</i> , African, the same.
Kocch, Bengal	Bachru, a cow.
Arabic 248	Bikr, a heifer which has had no calf yet.
Hindu 293	Bachhra, a calf.
Spanish	Becerro, a yearling calf.
Latin	Bucerus, Bucera, of or belonging to oxen or beasts.
Latin	Pecuaría, cattle, herds, flocks.
Hebrew	Bkr or Bakar (בקר), a herd. 1 Sam. xi. 5, Saul came after the <i>herd</i> . 1 Chron. xxvii. 29, over the <i>herds</i> that fed.
Arabic 209	Bakir, a herd of oxen, cows.
Arabic 209	Bakur, a herd of oxen, black cattle, bulls, cows.
Kra African	Bokuro, a goat.
Waling Nepal	Bakara, a goat.
Kocch Bengal	Bakri, a goat.
Zincali	Bacria, a goat

Hindu 378	Bokur, a goat.
Hindu 378	Bokra, or 343 Bakra, a he goat.
Hindu 343	Bakra, a ram, a sheep.
Hindu 344	Bakri, an ewe.
Icelandic	Bekri, a ram.
Romany	Bokra, a sheep.
Italian	Pecora, a sheep.
English	Pecary, an animal resembling a hog.
French	Pecari, a pecary or Mexican hog.
Persian 245	Baghra, a boar.
Portuguese	Bacoro, a little pig.
Buduma A.	Bukor, a horse.
Hindu 294	Bachhera, a colt.
Hindu 294	Bachheri, a foal, a filly.
Icelandic	Vakr, an ambling palfrey.
Latin	Vacerra, the post to which horses are tied in a stable.
English	Vaccary, an old word signifying a cow-house.
Norman	Vacarie, or Vacherie, a cow-house.
Gaelic	Buachar, a stall for cattle.
Latin	Buceras, the herb fenugreek (or <i>Fœnum Græcum</i> , viz., Greek hay or fodder.)
Latin	Pecuaría, public pasture grounds.
Persian 245	Bighar, a river.
Hebrew	Bokr or Bokar (בוקר), an herdman. Amos vii. 14, I was <i>an herdman</i> .
Arabic 246	Bakkar, a dealer in cattle, a drover.
Gaelic	Buaghar, a shepherd.
Italian	Pecuario, a shepherd.
Latin	Pecuaríus, Pecuarii, a grazier or breeder of cattle.
English	Fogger, a person who looks after cattle. ( <i>Wright's Obsolete</i> .)
Portuguese	Vaqueiro, a herdsman that tends on oxen or cows.
Spanish	Vaquero, a neat herd or cowherd.
French Romn	Vaucrer, or Vaucreer, to wander here and there, to go from side to side, to vagabond about.
Sanscrit 913	Vicar, to wander, rove, roam, ramble about.
Norman	Vagarrant, wandering.
English	Vagrant, wandering, unsettled; also one who strolls from place to place and has no settled habitation. ( <i>Webster's Dict.</i> by Goodrich and Porter.)

No. 154. Asuber or Asyber.

Fanti African	Osibiri, a goat.
Welsh	Yspori, to eat fodder, to feed.
Welsh	Yspawr, that which is used as fodder.
Turkish 453	Isspir, a groom.

No. 154 *otherwise spelled* Ydyaal, Adeiel, Jadiel or Jedial.

Gaelic	Eadail, or Eudal, cattle.
Spanish	Adulero, a herd or keeper of a drove or stud of horses.
French	Atteler, to put the horses to, to yoke.
Manchu Tartar	Hatala, a bridle rein.
Manchu Tartar	Atoulambi, to lead horses, oxen, sheep, &c., to graze in places where the pasturage is public, such as on the mountains, in the valleys, &c.
Turkish 499	Otlamak, to graze or pasture.
Arabic 421	Jadwal, <i>plural</i> Jadawil, a rivulet.
Hindu 770	Jadwal, a rivulet.

No. 155. Ayr, Aer, Aor, Or, Ir, Hir, Ahr, Aher, Aara, Ahrh, Ahrab, Ahara, Aharah, Achrach, Acher, Achrah, Gra, Gera, Gira, Guera, Gherah or Geras.

Banyun A.	Arai, a cow.
Arabic 498	Hawar, <i>plural</i> Ahwar, a cow.
Egyptian 354	Akhr, cows.
Egyptian 556	Kheri, a cow.
Egyptian 556	Kheri-t, cows.
Talain Siam	Karau, a cow.
Polish	Krowa, a cow.
Hindu 1731	Goru, a cow.
Kocch Bengal	Goru, a cow.
Bengali	Goru, a cow. ( <i>Sibsagar Miri</i> dialect.)
Sanscrit 295	Grishti, a young cow.
Arabic 892	Ghara, the young of a cow.
Hindu 1533	Kara, a young buffalo.
Sanscrit 301	Gaura, Gauras, a kind of buffalo.
Hindu 1731	Goru, an ox.
Zincali	Goruy, an ox.
Mandara A.	Gari, a bull.
Persian 459	Chir, a bull.
Haussa African	Kura, a beast.
English	Owre, a beast.

Latin	Urus, Uri, a beast like a bull but bigger in body and very swift, a buffalo.
Greek	Ouros, Ourou, a wild bull.
French Romn	Ure, a wild bull.
Anglo-Saxon	Ur, a wild ox.
Icelandic	Urr, the urus or ur-ox.
Arabic 1413	Yara, a calf.
Hindu 2178	Harha, unbroken cattle.
Galla African	Horri, cattle.
Hindu 1731	Goru, cattle.
Irish	Caera, Caoire, or Caor, a sheep.
French Romn	Quars, sheep, rams.
Greek	Cerais, or Kerais, a sheep when its horns are grown.
Greek	Crios, Criou, or Krios, Kriou, a ram.
Arabic 896	Gharis, a sheep.
Icelandic	Gaera, a sheep-skin with the wool on.
English	Gare, coarse wool growing on the legs of sheep.
Hebrew	Kr or Kar (כֶּרֶם), a lamb, lambs. Isaiah xvi. 1, send ye the <i>lamb</i> to. 2 Kings iii. 4, one hundred thousand <i>lambs</i> .
Wolof African	Kar, an ewe sheep.
Boko African	Karo, a ram sheep.
Bini African	Oguro, a ram sheep.
Kamuku A.	Ogoro, a ram sheep.
Kaure African	Eyaru, a ram sheep.
Greek	Erraos, Erraou, or Erroos, Erroou, a ram.
Latin	Aries, Arietis, a ram.
Norman	Are, a ram.
Cornish	Hor, a ram. (Borlase.)
Dutch	Weer, a wether sheep.
Tene African	Yere, an ewe sheep.
Kisekise A.	Yarai, an ewe sheep.
Sanscrit 174	Ura, an ewe.
Wolof African	Hur, a sheep.
Egyptian 398	Har, a kid.
Arabic 1415	Yaar, a kid.
Egyptian 367	Aur, a goat.
Aku African	Eure, a goat; <i>Egba</i> , African, the same.
Isoama A.	Eru, a goat.
Abadsa A.	Eri, a goat.
Aro African	Ere, a goat.
Uraon India	Era, a goat.
Bulanda A.	Araha, a goat.
Mbofia A.	Okiri, a buck (goat).

Hindu 937	Chheri, a goat.
Rajmahali I.	Kre, a goat.
Karnataka I.	Kuri, a goat.
Egyptian 408	Kaari, a goat.
Finnic	Kauris, a goat.
Barba African	Kurusu, a pig.
Turkish 920	Ghyuraz, a boar, hog, or pig.
Persian 1038	Guraz, a hog, a boar.
Hindu 1692	Guraz, a hog, a boar.
Sanskrit 309	Ghrishti, a hog.
Danish	Griis, a pig.
English	Grise, a swine.
Sanskrit 230	Kira, Kiras, a hog.
French Romn	Gore, a sow.
French	Gore, a sow.
Bask	Cherri, or Charri, a hog.
Sanskrit 230	Kira, a hog.
Georgian	Gori, a hog.
Kongo A.	Guru, a pig.
Spanish	Guarro, a pig.
Basa African	Agworo, a pig.
Dahome A.	Agurusa, a pig.
Eki African	Ogoro, a pig; <i>Dsuma</i> , African, the same.
Bask	Yerri, a hog.
Sinhalese I.	Uri, a hog.
Pakhya Nepal	Harra, a hog.
Sanskrit 128	Aru, a hog.
Hindu 2240	Warah, a boar.
Greek	Oreus, Oreos, Orei, a mule.
Arabic 471	Hurr, a swift horse.
Chin. III. 743	Urh, the name of a horse.
Hindu 94	Uru, a stallion.
Icelandic	Jor, <i>pronounced</i> Yor ( <i>see</i> pages 312 and 320), a stallion.
Polish	Ogier, a stallion.
Turkish 517	Ayghir, a stallion.
Latin	Equiria, horse-ridings or races.
Latin	Equaria, a herd of horses or a stud of mares.
Patagonia	Kooproo, a colt.
Portuguese	Cria, a colt, filly, foal, young horse or mare.
Hindu 1580	Kurra, a colt, a foal.
Persian 1006	Kura, a colt.
Persian 1006	Kurra, the colt of a horse, camel or ass.
Arabic 1002	Kuraa, a troop of horses.
Sanskrit 274	Kharu, a horse.



Bodo Bengal	Korai, a horse.
Bengali	Kor, a horse. ( <i>Nowgong Naga</i> dialect.)
Bengali	Kuri, a horse. ( <i>Tengsa Naga</i> dialect.)
ManchuTartar	Keire, a description of horse with black mane and
German	Gurre, a mare of mean value, a jade. [tail.
Bengali	Gure, a horse. ( <i>Sibsagar Miri</i> dialect.)
Abor Miri B.	Gore, a horse.
Bengali	Gori, a horse. ( <i>Deoria Chutia</i> dialect.)
Rajmahali I.	Goro, a horse.
Uraon India	Ghoro, a horse.
Darhi Nepal	Ghoro, a horse.
Hindu 1755	Ghori, a mare.
Hindu 1755	Ghora, or 1747 Ghur, a horse.
Kocch Bengal	Ghora, a horse; <i>Garó</i> , Bengal, the same.
Sunwar Nepal	Ghora, a horse; <i>Gurung</i> , <i>Magar</i> , <i>Kiranti</i> , <i>Denwar</i> and <i>Kuswar</i> , Nepal, the same.
Kachari B.	Ghorai, a horse.
Bagbalan A.	Giara, <i>plural</i> Giaroma, a horse, horses.
Romany	Gri, a horse.
Zincali	Gra, Gras, or Graste, a horse.
Welsh	Grewys, a herd, a stud.
Welsh	Gre, a stud.
Persian 1048	Gawara, a herd of oxen.
Portuguese	Grey, a flock, a herd of cattle.
Welsh	Gre, a flock, a herd.
Welsh	Gyr, a drove, a herd of beasts driven together.
Arabic 1029	Kawr, <i>plural</i> Akwar, a herd of camels from 150 upwards, a herd of oxen.
Arabic 868	Aakar, or Aakr, a number of camels exceeding 500, or any number of them from 50 to 100.
Arabic 1374	Wakir, a flock of sheep or goats; a flock with the shepherd, his dog and his ass.
Arabic 1405	Hawr, <i>plural</i> Ahwar, a flock of sheep.
Persian 1387	Hir, a word used in calling sheep together.
Hindu 2161	Har, a flock of cattle.
Arabic 1415	Yuaar, bleating.
Arabic 540	Khuwar, the lowing of oxen, the bleating of sheep, goats, &c.
Greek	Gru, or Cru, the grunt of a pig.
Greek	Gruzo, or Cruzo, to grunt.
Cornish	Kryhiaz, to neigh like a horse.
Persian 894	Ghurrisht, the neighing of a horse.
Greek	Grastis, Grasteos, Grastei, or Crastis, Crasteos, Crastei, or Krastis, Krasteos, Krastei, grass, green fodder, especially for horses.

English	Grass, in common usage herbage, the plants which constitute the food of cattle. Gothic—Gras.
Danish	Graes, grass.
German	Gras, grass.
Icelandic	Gras, grass, herbage.
Anglo-Saxon	Gaers, grass, hay, herb. Frisic—Gres.
Scotch	Gers, or Gyrs, grass.
Zincali	Char, grass.
Patagonian	Kor, grass.
Scotch	Gair, or Gare, a slip of fertile grass in a barren situation.
Hindu 1732	Gura, a kind of grass.
Ibu African	Achira, grass.
ManchuTartar	Orho, grass.
English	Yarrow, milfoil.
Greek	Aira, darnel grass, a wild herb found in wheat.
Latin	Æra, a kind of weed amongst corn, darnel, tares.
Ibu African	Acharra, hay.
Arabic 866	Aukr, fodder, forage.
Arabic 865	Aakr, eating up forage.
Hindu 843	Chara, forage, fodder, a truss.
Hindu 1702	Garao, an instrument to cut fodder with.
Cornish	Gorha, hay.
Welsh	Gwair, hay.
Welsh	Gweiriaw, to make hay.
Hindu 1701	Garri, a haystack.
Turkish 899	Koru, a meadow kept for hay.
Egyptian 557	Khersh, a truss of hay.
Latin	Chrysitis, the herb milfoil or yarrow.
Arabic 1004	Kirsh, or Karish, a kind of pasturage.
German	Grasen, to graze, to feed on grass.
German	Graserei, pasturage.
Dutch	Graazen, to graze.
Anglo-Saxon	Grasian, to graze.
Icelandic	Gresja, to graze.
English	Graze, to feed or supply cattle with grass, to tend grazing cattle.
Greek	Grastizo, or Crastizo, to feed at grass.
Persian 450	Charazar, grazing ground.
Persian 452	Charas, a field for pasture.
Persian 450	Chara, pasturing, grazing.
Hindu 862	Char, pasture.
Hindu 863	Charao, pasture ground.

- Hindu 863 Charai, pasturage, grazing.  
 Hebrew Kr or Kar (כר), pasture.  
     Ps. xlv. 13, *the pastures* are clothed.  
     Isaiah xxx. 23, thy cattle feed in *large*  
     [*pastures*.  
 Quichua Peru Cora-cora, pasture ground.  
 Sanscrit 317 Car, to graze.  
 Turkish 633 Chayir, pasture land.  
 Hindu 2161 Har, pasturage.  
 Latin Erro, to graze, to pasture.  
 Latin Area, open space.  
 Irish Ara, a tract of country.  
 Arabic 845 Aaraa, an open place, an area, a spacious place  
     in the open air.  
 Gaelic Uir, earth, soil, land.  
 Turkish 907 Kir, the uncultivated plain, heathland, moorland.  
 Greek Chora, or Choros, land, country, region.  
 Scotch\* Carse, or Kerss, fertile land, generally near a  
     river.  
 Arabic 519 Kharis, the bank of a river.  
 Hindu 917 Chhar, the bank of a river.  
 Hindu 2116 War, the near bank of a river.  
 Hindu 225 Aori, the bank of a rivulet.  
 Icelandic Eyrr, a gravelly bank, either of a river or of a  
     tongue of land running into the sea.  
 Malayan 26 Ayer, water.  
 Sanscrit 128 Ari, water.  
 Hindu 2116 Wari, water.  
 Rutluk India Er, water; *Madi*, India, the same.  
 Naikude India Ir, water; *Kolami*, India, the same.  
 Gondi India Yer, water; *Gayeti*, India, the same.  
 Bask Ur, water.  
 Egyptian 353 Aur, or 348 and 379 Aru, a river.  
     Coptic—Ior.  
 Hebrew Yaor (יאור), a river.  
     Genesis xli. 1, he stood by the *river*.  
     Exodus ii. 5, to wash herself in *the river*.  
 Malayan 26 Ayer, a river.  
 Hindustani 79 Ar, a river.  
 Keikadi India Ar, a river.  
 Accadian Aria, a river.  
 Malayalma I. Ara, a river.  
 Bask Errio, a river.  
 Telugu India Eru, a river.  
 Yerukala I. Aru, a river; *Tamil*, India, the same.  
 Malabar India Yaru, a river.

Portuguese	Arroio, a rivulet.
Sanskrit 6	Aghru, a river.
Uraon India	Khar, a river.
Bengali	Kharr, a river. ( <i>Angami Naga</i> dialect.)
Chepang Nep.	Goro, a river.
Ho India	Garra, a river; <i>Kol</i> , <i>Bhumij</i> and <i>Mundala</i> , India, the same.
Hindu 1759	Gaherai, deep water.
Accadian	Gur, running water.
Cornish	Gouer, a brook.
Arabic 892	Ghurr, a rivulet.
Norman	Gorse, or Gors, a stream or pool.
Arabic 961	Kira, water collected in a reservoir.
Arabic 961	Kariy, a stream let into a field.
Arabic 961	Karih, clear water.
New Zealand	Awakari, a ditch.
New Zealand	Waikeri, a ditch.
Arabic 135	Ukur, a valley covered with water and salsuginous plants.
Arabic 142	Ikraa, coming to standing water, watering camels, Corr, a pit of water.
Irish	
Hindu 1705	Garai, or Garhaiya, a small pond.
Hindu 235	Ahar, or 236 Ahari, a small pond.
Arabic 500	Hayr, a low-lying place where water lodges.
Arabic 1405	Hawr, <i>plural</i> Ahwar, a lake, a pool.
English	Were, a pond or pool. ( <i>Wright's Obsolete.</i> )
Arabic 500	Hayr, a fold for cattle.
Manchu Tartar	Horho, a sheepfold.
Latin	Hara, a small coop or pen for animals. (J. E. Riddle's <i>Latin-English Dict.</i> , London, 1836.)
French Romn	Hiere, a pigsty.
Arabic 64	Ari, or Ariy, <i>plural</i> Awary, a tethering post, a manger.
Arabic 64	Ari, or Ariy, <i>plural</i> Awariy, a stable, a stall.
Persian 40	Akhur, a stall for horses.
Persian 44	Akhwur, a stable, a stall.
Hindustani 66	Akhor, or Akhur, a stable.
Turkish 443	Akhir, a stable.
French	Ecurie, a stable.
Persian 44	Akhwur, litter or straw laid under cattle.
Welsh	Caeor, a sheepfold, a sheep-pen.
Scotch	Crue, a sheepfold.
Irish	Cru, a pen or fold for cattle.
Cornish	Crou, a sheepfold, also a pigsty.
Icelandic	Kroa, to pen lambs in a <i>Kro</i> or fence.

Hindu 1740	Ghari, cattle sheds.
Persian 1038	Guraz, a shepherd's staff.
Egyptian 415	Karau, a driver.
English	Querry, a groom.
English	Equerry, an officer who has the care and management of horses; also a stable for horses.
Arabic 1373	Wakariy, a shepherd; rich in flocks.
Sanscrit 110	Auira, a cowherd.
Hindu 238	Ahir, a cowherd.
Gaelic	Aoir, a keeper of cattle.
Scotch	Weir, to herd, to watch over.
Arabic 1388	Hirr, a driving or a calling of sheep, especially to water.
French	Errer, to wander, to stroll, to ramble, to rove.
Latin	Erro, to rove, to roam, to wander.
Turkish 498	Aware, vagabond, errant.

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No. 155 *otherwise spelled* Gharem.

Arabic 895	Ghurum, a mountain sheep, a horned fighting ram.
French Romn	Germe, a young ewe sheep.
Alege African	Keram, a pig.
Sanscrit 304	Gramya, a hog.
Naikude India	Gurram, a horse; <i>Kolami</i> , India, the same.
Telugu India	Gurramu, a horse.
Persian 452	Charma, a horse.
French Romn	Grame, the grass known as dog's grass.
Spanish	Gram, couch-grass.
Persian 1005	Karm, any species of plant growing by the water-side.
Polish	Karm, feeding and fattening (as poultry, pigs, cattle).
Persian 451	Charam, a field for grazing.
Hindu 984	Kharm, a groom.
English	Groom, one who takes care of horses or the stable.

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No. 156. Namn, Nahaman, Naaman, Naeman, Neeman, Noeman, Noama or Nooma.

Swahili A.	Nyama, animals, beasts, cattle.
Horpa Tibet	Gnaumeh, a cow.
Kanyika A.	Nombe, a cow; <i>Lubalu</i> , African, the same.
Runda A.	Nompa, a cow.
Hausa A.	Nama, beef.
Arabic 1333	Nama, small sheep.

Mantshu	Niman, a goat. (Hunter's <i>Non-Aryan</i> .)
Kiamba A.	Nam, <i>plural</i> Namin, a goat, goats.
Swahili A.	Nyumbu, a mule, mules.
Mandingo A.	Nyamo, or Niamo, grass.
Arabic 1322	Naam, cattle feeding, especially sheep.
Egyptian 452	Nem, or 444 Nema, water.
Egyptian 444	Nam, liquid.
Guresa African	Nyam, water.
Dselana A.	Nyam, water.
Gurma A.	Nyima, water.
Siamese	Nam, water; <i>Khamti</i> and <i>Laos</i> , Siam, the same.
Baga African	Namun, water.
Persian 1296	Nama, a flood, torrent.
Greek	Nama, anything flowing, running water, a spring,
Laos Siam	Namme, a river. [a stream, a river.
Greek	Nemo, Neimen, Neiman, Neimon, &c., to pasture or graze—viz. to drive to pasture, to feed, to spread over a country, to dwell in or inhabit it. These two significations are intimately connected, as with the early pastoral tribes or nomads pasturage established possession.
Greek	Nome, or Nomos, Nomou, a pasturage or grazing ground.
Greek	Nomeus, Nomeos, Namei, a herdsman or shepherd.
Greek	Nomas, Nomados, Nomadi, roaming without fixed home, like flocks of cattle or with them, hence " <i>oi Nomades</i> ," pastoral tribes that roved about with their flocks, Nomads.
Greek	Nomadia, a Nomad horde (namely, a tribe of herdsmen wandering with their families and flocks).

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No. 157. Ahy, Ahoh, Ahoah, Aho, Ahi, Ihi, Ehi, Echi, Achi, Achia, Agcheis or Agchis.

Egyptian 353	Aua, a bull, a steer.
Ako African	Eya, an ox.
Chin. II. 579	Hee, a strong animal of the bos genus.
Chin. II. 587	Hwae, an animal like the bos genus with four horns and human eyes.
Chin. II. 587	Wei, a variety of the bos.
Chin. II. 583	Yaou, a variety of bos.
English	Yak, a species of ox.
Welsh	Ych, a neat, bullock or ox.
Wolof African	Yeuke, a bull.

- Ihewe African Oke, a bull.  
 Yagba African Oge, a bull.  
 English Hog, a bullock of a year old.  
 Bola African Okas, a bull; *Sarar*, African, the same.  
 Isiele A. Okesu, a bull.  
 Kanyop A. Ukas, a bull.  
 Turkish 508 Ukyuz, an ox.  
 Swedish Oxe, an ox.  
 Danish Oxe, an ox.  
 Anglo-Saxon Oxa, an ox.  
 English Ox, the male of the bovine genus castrated.  
 German Ochs, an ox.  
 Fanti African Echo, a buffalo.  
 Gaelic Agh, Aighe, a heifer, a young cow, also sometimes  
                   an ox, bull or cow.  
 Irish Agh, a beast of the cow kind.  
 Isoama A. Ehi, a cow; *Aro* and *Ibu*, African, the same.  
 Rajmahali I. Oi, a cow.  
 Egyptian 341 }  
                   342 & 372 } Ab, or 341 and 372 Aha, or 372 Ahai, a cow.  
 Chin. II. 587 Yuh, or Uh, a white cow.  
 Chin. II. 586 Yuh, or Yo, a white cow.  
 Chin. II. 582 Yu, a black cow.  
 Chin. II. 579 Yew, a cow with black eyes or black eyelashes.  
 Chin. III. 901 Yih, to ruminate, to chew the cud.  
 Chin. II. 583 Hwuy, a particular variety of cow.  
 Chin. II. 584 Wei, a black-eared cow.  
 English Whie, a young heifer. (*Wright's Obsolete.*)  
 English Whee, or Why, a heifer. (*Wright's Obsolete.*)  
 Egyptian 398 Hai, a ram.  
 Chin. III. 57 E, a ram for breeding.  
 Chin. III. 60 Yu, a ram.  
 English Ewe, a female sheep.  
 Kaure African Heu, an ewe sheep.  
 Mandara A. Awui, an ewe sheep.  
 Bini African Ohua, an ewe sheep; *Ihewe*, African, the same.  
 Anglo-Saxon Eowu, an ewe.  
                   Friesic—Ei.  
 Dutch Ooi, or Ooy, an ewe.  
 Icelandic Aer, *dative and accusative* A, an ewe.  
 Greek Ois, Oios, Oii, a sheep, whether ram or ewe.  
 Greek Oa, or Oia, a sheepskin.  
 Anglo-Saxon Euwa, a sheep.  
 Susu African Iahi, a sheep.  
 French Romn Haye, a sheep.

- Irish Oi, a sheep.  
 Gaelic Ai, a sheep.  
 Chin. III. 59 E, a black sheep.  
 Chin. III. 61 Ho, a small sheep.  
 Chin. III. 56 Wa, a particular kind of sheep.  
 Chin. III. 62 Yu, a sheep.  
 Polish Owca, a sheep, an ewe.  
 EgbeleAfrican Oke, a ram sheep.  
 Arabic 1375 Wakia, a bell wether, or leader of a flock.  
 Persian 44 Akhya, a ram, the leader of the flock.  
 Arabic 37 Akha, a word for calling sheep.  
 Scotch Eik, liniment used for greasing sheep; this is supposed to be a very ancient word, and believed to have been introduced into Great Britain by the Belgæ.  
 Penin African Hiak, a buck (goat).  
 Hebrew Ako (אִקוֹ), the wild goat.  
 Deut. xiv. 5, fallow deer and *the wild goat*.  
 HoussaAfrican Akuya, a goat; *Bagrmi* and *Kadzina*, African, the same.  
 Murundo A. Ike, a goat.  
 Bini African Egwe, a goat; *Egbele* and *Ihewe*, African, the same.  
 Ibu African Egi, a goat.  
 Japanese Yagi, a goat.  
 Greek Aix, Aigos, Aigi, a goat.  
 Bengali Eecha, a goat. (*Dhimal* dialect).  
 Sobo African Ewe, a goat; *Bidsogo* and *Wun*, African, the same.  
 Mbofia African Ewu, a goat.  
 French Romn Haye, a goat.  
 Chin. II. 607 Haou, a particular sort of pig.  
 Chin. III. 769 Haou, a bristly hog.  
 Chin. III. 404 He, a large hog.  
 Chin. III. 413 He, a pig.  
 Chin. II. 609 He, a pig.  
 Chin. III. 408 He, or Wei, a species of swine.  
 Chin. III. 401 E, a boar.  
 Chin. II. 114 Hea, a swine or hog.  
 Chin. II. 114 Hwuh, a species of hog or pig.  
 Chin. III. 401 Hwuy, Hwuh, or Yew, a pig.  
 Chin. II. 583 Hew, an animal like a wild boar.  
 Chin. III. 403 Yuh, a pig.  
 Chin. III. 407 Yuy, or Wei, a gelded or a young pig.  
 Chin. III. 402 Yih, a pig.  
 Adampe A. Eha, a pig; *Anfue*, African, the same.



Mahi African	Oha, a pig.
KusundaNepal	Hi, a hog.
Siamese	Heo, a hog. ( <i>Annamitic dialect.</i> )
Kumi Arrakan	Aou, a hog.
Kami Arrakan	O, a hog.
Singpho B.	Wa, a hog.
Manyak Tibet	Wah, a hog.
Pakhya Nepal	Wak, a hog.
Burman	Wak, a hog.
Arrakan	Weuk, a hog. ( <i>Khyeng dialect.</i> )
Abor Miri B.	Yuek, a hog.
Munipuri B.	Ok, a hog.
TablungNa- ga Bengal	} Ak, a hog; <i>Nowgong Naga</i> and <i>Tensa Naga</i> , Bengal, the same.
Bengali	
Bengali	Eyeg, a hog. ( <i>Sibsagar Miri dialect.</i> )
English	Hog, a swine.
	Armoric—Houch.
Welsh	Hwch, a swine, a sow.
Cornish	Hoch, a hog.
Cornish	Yock, a pig.
Hindu 2206	Haik, a horse.
English	Hack, a draught or other horse used in common.
Icelandic	Eykr, <i>genitive</i> Eykja, a beast of draught (applied to horses, &c.); as, " <i>Eyk-reidi</i> , the harness of "a draught beast."
Spanish	Haca, a pony or nag.
Spanish	Yegua, a mare.
French Romn	Eque, or Ieque, a mare.
French Romn	Haque, a gelding horse.
Latin	Equa, a mare.
Latin	Equus, Equi, a horse.
Egbele African	Akazi, a horse.
Ako African	Echi, a horse.
Irish	Each, or Eocho, a horse.
Gaelic	Each, a horse.
	Hottentot—Hacqua.
Welsh	Echw, a horse.
Ihewe African	Ehua, a horse.
Yasgua A.	Eya, a horse.
Patagonian	Ewoe, a horse.
Arabic 884	Aihw, a colt.
New Zealand	Hoiho, a horse
Hindu 2204	Hai, a horse.
Sanscrit 1163	Ha, a horse.

- Chin. III. 749 Heae, a gentle horse.  
 Chin. III. 748 Yaou, a good gentle horse.  
 Chin. III. 742 Hew, a good spirited horse.  
 Chin. III. 754 Hwa, an elegant fine horse.  
 Chin. III. 742 Hwuy, 745 Woo, 739 Yew, 748 Yih, or Heue,  
 and 744 E, name of a horse.  
 Chin. III. 756 Yih, post horses.  
 Chin. III. 749 Yu, a bay horse.  
 Chin. III. 753 E, a black-coloured horse.  
 Chin. III. 59 E, a flock of sheep, male and female, running at  
 each other.  
 Chin. II. 585 Yaou, cows and horses leaping and frisking.  
 Welsh Iau, a team or yoke of oxen.  
 Gaelic Ai, a herd.  
 Welsh Aig, a herd or flock.  
 Egyptian 401 Hekau, beasts.  
 Hebrew Hy or Hay (חַי), a beast.  
 Genesis ii. 19, every *beast* of the field.  
 Numbers xxxv. 3, for all their *beasts*.  
 Chin. III. 402 How, the grunting of a pig.  
 Chinese I. 370 How, the lowing of cattle.  
 Chin. III. 414 Haou, the cry of a brute animal.  
 Welsh Aich, a roar.  
 Quichua Peru Ychu, the grass of the Peruvian Cordilleras.  
 French Houque, feather grass.  
 Tapuan A. Eguoh, grass.  
 Nufi African Eguo, or Yuguo, grass.  
 Chin. III. 187 Yaou, grass, herbage.  
 Chin. III. 156 Yaou, the appearance of long grass or shrubs.  
 Chin. II. 784 Yu, grass.  
 Chinese I. 222 E, to cut grass, to mow.  
 Icelandic Ha, the aftermath (or second crop of grass in the  
 same season. *See Webster's Dictionary.*)  
 German Heu, hay.  
 Swedish Ho, hay.  
 Danish Hoe, hay.  
 Dutch Hooi, hay.  
 English Hay, grass cut and dried for fodder.  
 English Wake, hay in large rolls for carrying. (*Wright's  
 Obsolete.*)  
 Egyptian 353 Akha, verdant.  
 Egyptian 541 Ukhua, or 543 Uakh, a meadow, a marsh.  
 Ako African Agwe or Egwe, a field.  
 Gaelic Ach, a field  
 Egyptian 372 Ah, a field.

English	Haw, a small field.
Greek	Aia, land, earth.
Dutch	Wei, a pasture, a meadow.
German	Aue, pasture ground.
Icelandic	Hagi, a pasture.
Swedish	Hage, pasture ground.
Soso African	Yige, water.
Spanish	Agua, water.
French Romn	Aigue, water.
Quichua Peru	Yacu, water.
Latin	Aqua, water.
Italian	Acqua, water.
Ebe African	Ekue, water.
Bengali	Ache, water. ( <i>Sibsagar Miri dialect.</i> )
Welsh	Ach, water.
Gaelic	Oiche, water.
Sanscrit 813	Yaha, water.
Mano African	Yi, water.
Gbese African	Ya, water.
Myammaw B.	Yae, water. ( <i>Asiatic Researches</i> , v. 224)
Lohorong N.	Yowa, water.
French Romn	Yau, or Yawe, water.
Greek	Yo, or Uo, to water, to wet or be wet
Chin. II. 530	Yu, water.
Chin. II. 507	Ho, water generally.
Chin. II. 477	Hwa, water.
French Romn	Hauwe, water. ( <i>Supplement.</i> )
French	Eau, water.
Anglo-Saxon	Ewe, water.
English	Ea, water. ( <i>Wright's Obsolete.</i> )
Bhramu Nepal	Awa, water.
Susu African	Ie, water.
Pessa African	Iah, water.
Sanscrit 1163	Ha, water.
Egyptian 360	A, water.
Egyptian 387	Hi, water.
Sanscrit 109	Ahi, water.
Fijian	Wai, water.
New Zealand	Wai, water.
Chin. II. 502	Wa, clear water.
Chin. II. 497	Woo, clear, pure water.
Chin. II. 467	Woo, a pool at the foot of a hill.
Chin. II. 36	Yuh, a pool of water in a valley.
Chin. II. 496	Hee, water issuing from a spring.
Chin. II. 477	Haou, an appearance of clear water.

- Chin. II. 522 Hih, or Hwih, the appearance of water.  
 Chin. II. 523 Wei, the appearance of water.  
 Chin. II. 513 Ho, the appearance of water.  
 Chin. II. 455 Hoo, water running slowly.  
 Chin. II. 511 Ho, the appearance of deep water.  
 Chin. II. 486 Hwuy, 464 Heih or Yuh, 494 Hee, 508 Ye, 498  
     Yew, 485 or 532 Yih, the appearance of water  
     flowing.  
 Chin. II. 62 Yih, water flowing.  
 Chin. II. 479 Yih, Heih, or Heue, water flowing with rapidity.  
 Chin. II. 475 Yae, the bank of a river or stream.  
 Chinese I. 323 Yae, the bank of a river or stream.  
 Chin. II. 499 Yae, the bank of a stream or river.  
 Chin. II. 479 E, or Yae, the bank of a river.  
 Chin. II. 498 Hoo, or Heu, the bank of a river.  
 Chin. II. 454 Hoo, the side of a river, a bank or shore.  
 Fijian Ua, to flow ; also a wave.  
 New Zealand Awa, a river.  
 French Romn Hawe, a current of water, a branch of a river  
 German Aue, a running water.  
 Mru Burmah Au, a river.  
 ManchuTartar Hou, a river, a great river.  
 Chin. II. 457 Ho, a river.  
 Chinese I. 554 Ho, a small creek from a river.  
 Mandingo A. Woio, a rivulet.  
 Chin. II. 484 Wei, a winding stream.  
 Egyptian 362 Ai, a stream.  
 Danish Aae, a river, a brook, a stream.  
 French Romn Aigue, a river, canal or pond.  
 Sanscrit 188 Ogha, a stream, a rapid flow of water.  
 Sanscrit 190 Augha, a flood.  
 Cornish Ick, a brook.  
 Fijian Uciwai, a river, a brook, properly running water.  
 Latin Eques, a horseman.  
 Latin Equiso, a horse's rider or master, an equerry or  
     groom of the stable, a jockey.  
 Arabic 38 Akhaya, stakes to which cattle are tethered.  
 English Heck, a rack for holding fodder for cattle.  
 English Hack, a rack for feeding cattle.  
 German Hock, a stable for cattle.  
 Egyptian 342 Ahai, or Ahu, or 341 Ah, a stable.  
 Chinese I. 470 Yu, a horse-keeper, one who feeds and attends a  
     horse.  
 Chin. III. 43 Yu, a vessel to draw water.  
 Chin. II. 87 Ya, a pigsty.

Chin. III. 724 Wei, to feed cows or other animals.

Chin. III. 512 Yew, to roam, to wander.

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No. 157 *otherwise spelled* Achim or Achium.

- Basa African Ikam, a pig.  
 Arabic 1373 Wakm, being trodden and made bare of herbage by grazing.  
 Egyptian 368 Akhm, a bank by the water.  
 Sang-pang N. Hokoma, a river.  
 Hebrew Agm or Agam (אגם), reeds.  
 Jeremiah li. 32, the *reeds* they have burned with fire.  
 Hebrew Agm or Agam (אגם), ponds, a pool.  
 Exodus viii. 5, over the rivers and over *the ponds*.  
 Isaiah xxxv. 7, parched ground shall become *a pool*.

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No. 158. Ras, Rus, Ruas, Rhos, Ros, Rosh or Rosch.

- Hindu 1152 Ras, a head of cattle, *viz.* one ox or one horse.  
 Portuguese Rez, or Res, a beast of pasture, sheep, oxen, &c.  
 Hindu 1151 Ras, a festival among the cowherds, including songs and dances, especially the circular dance as performed by Krishna and the cowherdesses.  
 Arabic 604 Raaasa, white sheep with black heads.  
 Scotch Rush, diarrhœa in sheep when first put on new pasture.  
 Egyptian 471 Rushau, a courser.  
 Dutch Ros, a horse, a steed.  
 German Ros, a steed or horse.  
 French Rosse, a jade, a worthless nag, a sorry horse.  
 (*See Fleming and Tibbins' Dict., Paris, 1849.*)  
 Italian Rozza, a jade, an old horse.  
 Arabic 607 Raaiz, a breaker of horses.  
 Scotch Reyss, or Rise, coarse grass.  
 Arabic 620 Rasha, a herb growing in clefts of sand hills.  
 English Rush, a plant of many species growing in wet ground. (*Webster's Dict. by Goodrich and Porter.*)  
 French Roseau, reed grass.  
 Cornish Ros, a meadow.  
 Welsh Rhos, a dry meadow.

English	Rosland, heathy land, land full of ling, moorish or watery land.
French Romn	Raiz, or Rez, level land, a flat plain.
French Romn	Rez, land.
Sanscrit 835	Ras, water.
Icelandic	Raesa, to flow.
Sanscrit 181	Rish, to flow.
Arabic 620	Rashsh, flowing softly.
Norman	Ryz, a brook.
French Romn	Rase, or Reuss, a brook.
Anglo-Saxon	Raes, a stream, a course.
Scotch	Rasse, a current.
French	Ruisseau, a rivulet.
Greek	Roizo, to water. <i>Roizo ippon</i> , to water a horse, to ride him in a pond.
French Romn	Ruiser, to go a distance, to go away, to range.

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 No. 158 *otherwise spelled* Arus.

Icelandic	Hruzi, a ramkin.
Arabic 851	Aariz, a kid one year old; a rampant he-goat; a wether.
Finnic	Orasa, a hog.
Persian 1361	Wuraz, a large hog, a boar.
Icelandic	Hross, a horse.
Anglo-Saxon	Hors, or Heors, a horse.
English	Horse, a species of quadruped of the genus Equus, of great use for draught and conveyance on his back; this noble animal is greatly used for military purposes, and in speaking of the cavalry we say "a regiment of horse."
French	Haras, a stud of horses.
French Romn	Waras, forage for cattle.
Circassian 170	Warzey, straw.
French Romn	Arousse, wild tares.
French	Ers, a tare, tares.
Sanscrit 178	Ursha, a kind of grass.
Arabic 59	Arz, abounding in herbage, discovering such ground.
Hebrew	Arz or Araz (אֲרָז), the earth. Genesis i. 2, the <i>earth</i> was without form. 2 Samuel xxiii. 4, the tender grass springeth out of <i>the earth</i> .
Arabic 59	Arz, <i>plural</i> Uruz, Araz, Arazi, or Arazat, the earth, ground, soil, country, region.

Hindu 87	Arz, <i>plural</i> (80) Arazi, earth, land, region, country.
Sanskrit 1175	Haras, water.
French	Arroser, to water.
Malayan 355	Arus, or Harus, tide, stream, current, a fresh of water.
Irish	Arrais, a streaming or running.
Arabic 1390	Harisat, a pool or pond.
Arabic 476	Harisat, <i>plural</i> Haraais, a stone enclosure for sheep.

No. 158 *otherwise spelled* Rpa, Rapha, Raphah or Raphe.

Wolof African	Rabe, cattle.
Latin	Reboo, to bellow.
Arabic 625	Raff, a flock, a herd, a sheepcote.
Icelandic	Reyfi, a fleece, the wool without the skin.
Arabic 644	Rif, pasture luxuriant in produce.
Arabic 644	Rayf, grazing that kind of land.
French	Rive, the bank of a river.
Latin	Ripa, the bank of a river.
Norman	Ripe, a river bank. " <i>Ripes de l'ewe</i> , by the water-side or by the banks of the river."
Sanskrit 853	Rev, to flow.
Hausa A.	Ruafi, a river.
Latin	Rivus, Rivi, a brook, a river, a stream of water with a gentle or natural current.
Scotch	Reeve, a pen for cattle.
Dutch	Ruif, a rack in a stable.
English	Rove, to wander, to range, to move by walking, riding or otherwise in an uncertain manner.
Arabic 609	Raba, roaming at large, grazing where they please.

No. 159. Mpym, Maphim, Muffim or Maphi.

Wolof African	Mbame, a pig, a hog.
Mbofon A.	Mbun, an ewe sheep.
Tumu African	Mupun, a ram sheep.
Nki African	Mpon, a cow; <i>Konguan</i> and <i>Mfut</i> , African, the same.
Balu African	Mfon, a cow; <i>Ekamtulufu</i> , <i>Mbofon</i> , <i>Bayon</i> , <i>Pati</i> , <i>Kum</i> , <i>Bagba</i> , <i>Ramom</i> and <i>Param</i> , African, the same.
Udom African	Mfon, <i>plural</i> Efon, a cow.
Eafen African	Mfon, <i>plural</i> Afon, a cow.

Papia A.	Mfan, a cow.
Nalu African	Mefi, a goat.
Bamom A.	Mvi, a goat; <i>Param</i> , African, the same.
Bayon A.	Mbi, <i>plural</i> Mambi, a goat.
Pati African	Mpi, <i>plural</i> Mampi, a goat.
Orungu A.	Mboni, a goat.
Abadsa A.	Mpie, a buck (goat).
Isoama A.	Mbi, a buck (goat).
Hebrew	Mboa or Maboa (מבויע), a spring of water. Isaiah xlix. 10, by <i>the springs</i> of water shall he guide them.
Scotch	Map, Moup, or Mouper, to nibble as sheep.

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No. 159 *otherwise spelled* Momphis or Mamphin.

N'goala African	Momfu, a goat.
Pati African	Mampi, a goat.
Bagba African	Membi, a goat.
Biafada A.	Mambia, water.
Padsade A.	Mambea, water.

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No. 159 *otherwise spelled* Spm, Shuppim, Scuppim, Supim,  
Supham, Sophan or Saophein.

Abor Miri B.	Shuben, a goat.
Arabic 795	Sufaniy, wool-bearing, woolly.
Spanish	Safones, a sort of wild hog.
Danish	Svin, a hog.
Swedish	Svin, a hog or sow.
French	Savane, a savannah.
English	Savannah, an extensive open plain.
Persian 682	Sipanj, a place abounding in grass and water.
English	Spinney, a brook. ( <i>Wright's Obsolete.</i> )
Arabic 800	Zabin, or Zabn, clear, transparent water.
Anglo-Saxon	Scypen, a stall, a shed.
English	Schepne, or Schipne, a stable. ( <i>Wright's Obsolete.</i> )
English	Shippen, a stable or cow-house.
Persian 737	Shaban, or Shuban, a shepherd, a pastor.
Hindu 1384	Shuban, a shepherd, pastor.

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No. 160. Apphein, Apphin, Ophimein, Aphim, Ophim, Hophim,  
Huffim, Hupham, Hpym, Huppim, Chuppim or Chupham.

Egyptian 355	Afm, a beast.
Arabic 127	Ifham, a ram bleating hoarsely.
Swahili A.	Kivumi, a roaring, bellowing sound.



- Sgau-karen S. Gaupemo, a cow.  
 Wolof African Hhabane, a bullock.  
 Akurakura A. Efam, a cow.  
 Anfue African Afonyi, a cow.  
 Arabic 1415 Yafanat, a cow.  
 Arabic 1415 Yafan, *plural* Yufn, a bullock four years old.  
 Konguan A. Epueman, a buck (goat).  
 Akurakura A. Eban, a goat.  
 Italian Ubino, a barb, courser, pony or cob.  
 Greek Ippon, Ipponos, Ipponi, a stable.  
 Latin Habena, harness, reins, bridle, whip, &c.  
 Hindustani 14 Abani, the earth.  
 Gaelic Abhainn, a river, a stream.  
 Sanscrit 91 Avani, a river or stream.  
 Cornish Avon, a river, any river.  
 Welsh Afon, a river.  
 French Romn Avon, the plants which grow near the water's edge.  
 ManchuTartar Epeniemi, to wet, soak, moisten, put in water.  
 ManchuTartar Epenie ! soak in water !  
 Arabic 1407 Hayyaban, a shepherd.

No. 160 *otherwise spelled* Opphis, Hephis or Haphas.

- Egyptian 338 Aahbes, or Aaahbes, or 406 Hebhs, a calf.  
 Polish Wypasac, to waste all the grass of a meadow by making cattle, sheep, &c., graze on it.  
 Polish Upasac, to fatten by dint of pasturing.  
 Polish Upasam, I fatten, &c.  
 Polish Upasiony, fattened, &c.  
 Sanscrit 53 Apas, water.  
 Hebrew Abos (אבוס), a crib.  
 Proverbs xiv. 4, where no oxen are *the crib* is clean.  
 Hebrew Abs or Abas (אבס), stalled.  
 Proverbs xv. 7, than a *stalled* ox.  
 Gaelic Abhus, a stall for cattle.

No. 161. Ard, Arde, Arad, Ared or Hered.

- Hindu 2131 Warddha, a bull.  
 Icelandic Hredi, a bull.  
 Anglo-Saxon Hryder, an ox, a cow, a heifer.  
 Icelandic Hrutr, a ram ; as, "*Hruta hofn*, pasture for rams."  
 Welsh Hwrdd, a ram.  
 Arabic 1389 Hirt, *plural* Ahrat, or Hurut, an old sheep.

Bask	Urde, a hog.
French Romn	Arote, an inferior class of horse.
French	Haridelle, a hack, a jade.
Anglo-Saxon	Heorod, a herd, a flock.
Danish	Hiord, a flock, a herd.
German	Herde, a herd, flock or drove.
French Romn	Herde, a herd or drove of cows, &c.
English	Herd, an assemblage or collection of animals driven together, as a <i>Herd</i> of cattle, oxen, horses, swine, &c.
Gaelic	Airidh, hill pasture.
Scotch	Ward, a small piece of pasture ground enclosed on all sides.
Danish	Iord, the earth, ground, soil, clay.
Anglo-Saxon	Eard, native soil, province, country, earth, station, region, situation.
Anglo-Saxon	Eord, earth, ground.
Dutch	Aarde, earth, ground.
Scotch	Erd, Erde, Yerd, or Yerth, the earth, ground, soil.
German	Erde, earth, ground, the surface of the earth, country, region.
English	Earth, the particles which form the fine mould on the surface of the globe, dry land as opposed to sea, the ground.
Anglo-Saxon	Worth, land.
English	Warth, a flat meadow by a stream. (Wright's
Polish	Wart, a current, a stream. [ <i>Obsolete.</i> ])
Arabic 1361	Wird, a quantity of water.
Hindu 2174	Hrad, a deep piece of water.
Sanscrit 1179	Hrada, a large or deep piece of water, a lake.
Greek	Ardo, to water cattle, to give them to drink.
Arabic 1361	Warrad, one who waters cattle.
Arabic 1361	Wird, a body of men and cattle at a watering place.
Polish	Hurt, a fold, a pen for sheep.
Irish	Airidh, keeping or attending cattle.
Scotch	Herd, or Hird, to take care of a flock.
Icelandic	Hirda, to herd, tend, keep.
Swedish	Herde, a shepherd.
Anglo-Saxon	Heard, Hierde, or Hyrde, a shepherd.
English	Herd, a keeper of cattle.
Persian 184	Ordu, a horde.
German	Horde, a horde.
English	Hord, or Horde, a company of wandering people, dwelling in tents, &c., and migrating from place to place to procure pasturage for their cattle.

No. 161 *otherwise spelled* Adr, Adir, Ador, Adar, or Addar.

Irish	Aithre, a beast of the cow kind.
English	Wether, a ram castrated.
Anglo-Saxon	Weder, a ram, a wether.
Norman	Iter, a ram.
English	Heder, a male sheep. (Wright's <i>Obsolete.</i> )
Toduva India	Adr, a goat.
Akurakura A.	Edara, an ewe sheep.
Isiele African	Atera, an ewe sheep.
Afudu African	Eter, a pig.
Egyptian 393	Htar, a horse.
Hebrew	Adr or Adar (אדר), a flock, drove or herd. Genesis xxix. 2, there were three <i>flocks</i> of sheep. Genesis xxxii. 16, put a space between <i>drove</i> and <i>drove</i> . Proverbs xxvii. 23, look well to thy <i>herds</i> . Joel i. 8, <i>the herds</i> of cattle.
English	Wudder, to roar sullenly. (Wright's <i>Obsolete.</i> )
Anglo-Saxon	Waeter, water.
English	Water, the most necessary fluid for living beings of any in nature except air.
Sanscrit 158	Udra, water.
Greek	Udor, water of any kind, but especially the water of rivers.
Arabic 842	Aadar, abounding in water.
Irish	Aodhaire, a shepherd.
Gaelic	Aodhair, a shepherd.
Spanish	Aduar, a kind of ambulatory village, wherein Arab families inhabit a sort of tents or huts, as long as forage and pasture holds, and then remove to another.

I think it will now be conceded that my position has, so far, been abundantly proved, namely that Benjamin and his ten sons must have been the persons selected to take charge of *all* the cattle, &c., of ancient Egypt, as in no other way could they have become so identified with the topic as practically to engross the words of that subject from that time, as they have done.

Reverting now to Joseph, it is stated in Genesis xli. 41-46 that Joseph was made ruler over the whole land of Egypt when he was thirty years of age; and as, in Genesis l. 26, he is stated to have lived to the age of 110, many things are possible to a man who becomes viceroy so young. Josephus, the Jewish historian, is one whose statements require to be taken with a great

deal of caution, in matters which occurred so long before his time, but so far as his evidence may be considered of value, it not only endorses the Biblical statement, but represents Joseph as a sort of partner on the throne; thus (Josephus, *Antiquities of the Jews*, vii. 1), "Joseph ruled over Egypt jointly with the king," and, in vii. 3, he gives the following words as having been spoken by God himself to Jacob, "I made him (Joseph) lord of Egypt, so that he differs but little from a king," and although the evidence of a man can only count for very little when he thus dares to put words into the mouth of the Almighty, which must *ipso facto* be untrue (as no sensible person will believe that the Supreme Creator ever departed from His majestic silence and eternal calm to hold individual conversation with a trickster like Jacob), it may yet be fairly considered as a reflex of the belief current among the Jews, that Joseph not only became prime minister under Pharaoh, but that he held sway jointly with the king, who had voluntarily raised him to nearly his own level; at any rate we know that Joseph became ruler over Egypt at the age of thirty, and, as he lived to be very old, circumstances were very likely to occur which would give him an opportunity to usurp the crown entirely, and etymology not only confirms the view that Joseph and his family actually did mount the throne, Joseph, Ioseph or Yosp doing so first, although Menes is stated to have been the first *mortal* king, for Joseph, in whose name there is no J sound, being really Yosp, appears to have been reckoned among the *immortals*, but it further affords strong evidence that Benjamin and his sons also attained to similar positions; we have for instance:

- Egyptian 349 Asb, or 348 Azb, a throne.  
 Arabic 1355 Wisab, a throne.  
 Accadian Esseb, a king.  
 Arabic 1415 Yaasub, *plural* Yaasib, a prince or chief of a nation.  
 Arabic 855 Aasub, a prince, a chief.  
 Arabic 858 Aasab, chiefs, the upper ranks.  
 Arabic 34 Hasab, *plural* Ahsab, dignity, honour.

Concerning his wife Asenath (Hebrew אֲסַנַּת—*viz.* Asnt, Asnat or Asanat), we have—

- Egyptian 12 Shent, the Egyptian crown. (Vol. II.)  
 Egyptian 766 Snt, to found, to establish.  
 Persian 34 Ihsinta, inheritance, possession.

*Memo:* These Egyptian words *Shent* and *Snt*, although containing all the consonantal elements of the name Asenath or Asnat,

appear strange for want of an initial vowel ; but it must be remembered that they are merely English renderings of Egyptian hieroglyphics, and although rendered in the peculiar form of *Snt*, the Egyptian word may nevertheless have been *Asnt*, *Asnat* or *Asanat*, for intervenient vowels must be admitted, so as to get sound out of consonants, and Bunsen states, in vol. i. page 273, that "the vowel could be sounded after the consonant or before it ; thus *n* was either "en or ne ;" consequently the hieroglyphic may, in this case, be read *Asnt*, *Asnat* or *Asanat*, as well as *Snt*, and this Persian word *Ihsinta* confirms such view.

Their eldest son, as stated in Genesis xlvi. 20, was named Menasseh ; this, however, seems to have been a corruption or subsequent growth of his real name, which was most probably Mna or Mena ; for whereas the first Egyptian king is called Menes by the Greek historians, his real name was simply Mna or Mena, as is proved beyond all doubt by the Turin Papyrus and the scutcheon of this king in the Royal Palace at Thebes, built by Ramesses Sesostris. (See Bunsen, ii. 54, also ii. 59 and iv. 502 ; see also Rawlinson's *Herodotus*, ii. 5.) If the identity of Menasseh and King Menes had been proved, this would of course prove also that Menasseh's real name was Mna, but in the meantime it shows that a corruption has taken place in the one instance, and therefore it is the more probable that the same corruption took place in the other instance also ; and the more we demonstrate Menasseh and King Menes to be one and the same person, as I shall do, the more we prove that the correct name of Menasseh is Mna or Mena, which I assert it is, and therefore I shall henceforth consider Menasseh to be merely a variant of his name, the correctness of which conclusion will be seen more and more as we progress.

Egyptian 759 Mn, to fix, to establish.

Egyptian 436 Men, an obelisk.

Egyptian Mna, a species of jewelled or embroidered collar among the Egyptians. (See Cooper's *Archaic Dict.*)

*Memo* : It is curious, in this connection, to observe that the "Ashk" was "a splendidly jewelled and enamelled golden collar" or torque, often bestowed by the Egyptian

“kings upon their officers” (*see ditto*); for this well-known ornament was evidently named from the jewels which were sent to Rebecca when she was wooed by deputy for *Isaac* or *Ishac*, great-grandfather of *Menasseh* or *Mna*.

- Chin. I. 197 *Meen*, a kind of crown, worn by the Emperor in ancient times.  
 Gaelic *Mion*, a diadem.  
 Irish *Mionn*, a diadem, a crown; also a chieftain.  
 Persian 1083 *Man*, a lord.  
 Sanscrit 762 *Mahina*, sovereignty, dominion.  
 Swahili A. *Munyi*, a chief, a sheykh  
 Kabunga A. *Manso*, a king.  
 Mandenga A. *Mansa*, a king; *Dsalunka*, *Kankanka* and *Kono*, African, the same.

*Menasseh* had one son, and his name was *Mkyr*, *Makir* or *Machir*, and in Arabic 1226 *Mukaria* means “a prince,” we may therefore conclude that this word was derived from him, but the Egyptian original of the word does not appear to have been hitherto met with among the monuments or papyri so far discovered. The same may be said of his grandson *Abiezer*, concerning whom we find that, in Persian, 129 and Hindustani 138 *Afsar*, and Turkish 474 *Efser*, mean “a crown, a diadem:” *Skm* or *Sichem* and *Smyda* or *Semida* were also grandsons of *Machir*, and concerning these we have—

Egyptian 489 *Skhem*, a sistrum.

*Memo*: “A sistrum is an instrument used “by the Egyptians in battle instead of a “trumpet, a brazen or iron timbrel.” (*See Ainsworth’s Latin Dict.*)

Egyptian 478 *Smat*, conscripts.

*Memo*: As Egyptologists consider that there was no *d* sound in Egyptian (*see Bunsen*, i. 272 and iv. 687), they never use a *d* as an equivalent of any hieroglyphic, therefore if *Semida* was written on the monuments it would be rendered *Semita*, *Smit*, *Smat* or *Smt*. The actual duty of these people, called “conscripts” in the vocabulary, was one which would never have been entrusted to an alien people, thus: “The great temples had not only their own “militia—100 men are mentioned as the

“amount of the *smat* of one temple—but also,” &c. &c. (See Bunsen, iv. 681.)

Egyptian 494 *Smaït*, a flabellum.

*Memo*: “The flabellum was a kind of “great fan of feathers, two of which were “borne before the Egyptian monarch on “state occasions.” (See Cooper’s *Archaic Dict.*, page 194.)

The second and only other son of Joseph and Asenath is stated in the Bible to have been named Ephraim, but from Joseph’s own words, as recorded in Genesis xli. 52, it must have been Pry, Phry, Phri or Phre: thus: “And the name of the “second called he Ephraim, for (said he) God hath caused me “to be *fruitful*,” the Hebrew for fruitful being *Prh* or *Phrah* (פֶּרַח), and this identical word being so used in this very verse; now if Joseph was *fruitful*, his son must have been the *fruit*, which in Hebrew is Pry, Phry, Phri or Phre (פְּרִי), which consequently must have been the real name of Joseph’s son, afterwards corrupted into Ephraim, which corruption probably took place when his descendants grew into a tribe, for the word Ephraim is in fact a plural, or rather dual, form of Phry, with *aleph* prosthetic, and, though applicable to a tribe, would be preposterous when applied to an individual. This is important, and must be borne in mind all through this chapter, as henceforth I shall consider the correct name of Ephraim to be *Phre*.

English	Pharaoh, the title of the kings of Egypt.
Hebrew	Phrah, Prah or Parah (פֶּרַח), the title of the kings of Egypt.

Jeremiah xxxvii. 7, *Pharaoh’s* army . . . . shall return to Egypt, into their own land.

Sanscrit 584	Puri, a king.
Anglo-Saxon	Frea, a lord, a master.

An objection that will naturally be raised to this is, “If the “ruler of Egypt who gave Asenath to Joseph as his wife was called “Pharaoh, and if the ruler of Egypt in the days of Abraham was “also called Pharaoh, how is it possible that the word Pharaoh, “*viz.* Phrah, was *derived* from Ephraim or Phre, son of Joseph “and Asenath?” The only answer is, that it would be impossible *if* such were the case, but we have no knowledge whatever that they were so called; the only record in which they are mentioned is in the book of Moses known as Genesis, which, as we have it, is merely a translation, made in the days of Solomon or thereabouts, from the book of Genesis as Moses left it in the language of his own time (whether he originally wrote it, or

merely translated it from an earlier tongue, matters not), and, as he lived a long while after Ephraim or Phre, he would naturally have used the kingly title of Egyptian monarchs common in his own days, *viz.* Phrah or Pharaoh, but that in no way proves that the Egyptian kings previous to the days of Ephraim were so called.

As the name Phre worked out into Ephraim in Hebrew, when his descendants had grown into a tribe and the name became pluralised, so the title Phrah or Pharaoh worked out into Ephori among the Greeks (who were colonised from Egypt, as all historians admit); we thus find that in that language *Ephorao* means "to oversee or overlook," and is so used by Homer, when speaking of the way in which the gods oversee; *Ephoros*, *Ephorou*, *Ephoro* (plural *Ephoroi*), means "a ruler," in the same language, and the Ephori of Sparta, whose court was called the *Ephoreion*, are said to have controlled even the kings.

In the same way that it would have been in vain to look for Gilead, Elech and Asriel of Menasseh in the Egyptian vocabulary, from the fact that the letter *l* is not given there as an equivalent of Egyptian hieroglyphics, so it is, for the same reason, useless to expect to find words derived from Suthela and Elada, sons of Ephraim. The Gaelic word *Fogair*, "a command, a proclamation," is probably derived from Bacher, son of Ephraim, but I have not found the Egyptian original; the son of Ephraim, however, who seems to have more especially made his mark is the third son—*viz.* Taham, Tahan, Tachan, Tahath or Tachath—for we find him under each variation in the several Bibles, and also in the various languages as follows:—We will take Taham first:

- Egyptian 519 Tam, 525 Tam, 520 Tem, 535 Tem, or 527  
Temm, a sceptre.  
Turkish 701 Dehim, a crown or diadem.  
Hebrew Tam (תַּמ), a decree, to command.  
Jonah iii. 7, by *the decree* of the king.  
Ezra iv. 19, and I *commanded*.  
Gbese African Tomu, a king.

Emphasized as these names often are, they change from Taham to Takam, &c., and hence we have the following:

- Hindu 637 Tahakkum, commanding, ruling, dominion, power.  
Bode African Dugum, a king.  
Doai African Degam, a king.  
Ngodsin A. Degem, a king.

In the next variation, *viz.* Tahan, we have—



Egyptian 516	Ten, a throne.
Quichua Peru	Tiana, a throne.
Egyptian 524	Tann, the throne place.
Egyptian 523	Tann, the throne room.
ManchuTartar	Tien, the throne room of the Emperor.
Persian 594	Diwan, a royal court; <i>Arabic</i> , Daywan (same page.)
Turkish 703	Diwan, a court held in state either by the sovereign, by the Grand Vizier, or by a governor in his province.
Chin II. 429	Theen, a palace.
English	Thane, a Saxon title equivalent to a lord.
Gaelic	Tann, a prince.
Irish	Tann, a prince.

In the emphasized variation, viz. Tachan, we have—

Egyptian 519 Tekhn, an obelisk.

And in the next spelling, viz. Tht or Tahath, as follows:—

Egyptian 534	Tat, a throne.
Egyptian 534	Tati, thrones.
Nhalemoe A.	Tete, a king.
Hindu 735	Thath, state, dignity, pomp.
Egyptian 533	Tata, heads, chiefs, ministers, princes.
Irish	Tath, a lord or ruler.
Gaelic	Tath, a ruler, a lord. ( <i>See Supplement.</i> )
Egyptian 537	Tettu, to establish.
Egyptian 534	Tat, a magistrate.
Egyptian 521	Tet, a block; to decapitate.
English	Diet, a convention of princes and ecclesiastical dignitaries, &c.
Hebrew	Dt or Dat (דַּת), a law, decree. Deut. xxxiii. 22, a fiery <i>law</i> for them. Esther ii. 8, and his <i>decree</i> was heard. Daniel vi. 8, according to <i>the law</i> of the Medes.
Latin	Ditio, rule, power, authority, empire, lordship.
English	Tut, an imperial ensign of a golden globe with a cross on it.

In the last variation of this name, viz. Tachath, we have—

Arabic 319	Takht, a royal throne, a royal residence; <i>Persian</i> , the same.
Turkish 575	Takht, a throne.
Hindu 638	Takht, a throne.

Adan was brother of Tht or Tachath, and it will be remembered that there is no letter *d* given as an equivalent of any Egyptian hieroglyphic; we have therefore in words quoted from that language to fall back on *t*.

Egyptian 351 Atn, to rule.

Egyptian 352 Atn, quality, rank.

Egyptian 352 Atennu, titles.

Hebrew Adon (אֲדֹנָי), a lord, my lord.  
 Genesis xlii. 30, *lord* of the land.  
 1 Sam. xxix. 8, *my lord* the king.

Welsh Adon, a lord.

Boritsu A. Uden, a king.

Bered, Zbd, Zabd or Sabad and Bargaa were brothers of Thaath and Edan, in Sanscrit 700 *Bharatha*, and Hindustani 308 *Birat*, mean "a sovereign;" in Arabic 223 *Barat* means "a royal diploma;" in Hebrew *Sbt*, *Sabt*, or *Sabat* (שַׁבָּת) means "a sceptre." (See Genesis xlix. 10, the *sceptre* shall not depart. Amos i. 5, him that holdeth the *sceptre*. Ezekiel xix. 11, the *sceptres* of them that bare rule.) In Turkish 523 *Barghyah* means "a royal court," and in Persian 924 *Fargah* means "majesty, worship, presence;" we may therefore conclude that these words were derived from them, but the Egyptian originals thereof do not appear to have been hitherto met with among the monuments and papyri so far discovered.

It might of course be argued that Menasseh and Ephraim, having been born in Egypt, gave their children Egyptian names which already had significations such as those I have quoted, but this argument could not apply to Benjamin or Benoni and his sons, who were named before they ever thought of going to Egypt. The evidences of this kind that Joseph's brother Benoni and his sons Asuber;—Aor, Or, Aer, Ir, Hir, Aara, Acher, Ghera or Geras;—Noama;—Ahi, Achi or Achim;—and Rpa or Rapha also ruled in Egypt are as follows:—

Egyptian 378 Ben, or Bennu (apparently Benenu), the Phoenix.

Egyptian 458 Pinu, the Psent crown.

Chin. II. 9 Peen, a crown.

Persian 211 Ban, a prince, lord, chief, governor.

Polish Panowac, to reign, to rule.

Polish Panonowanie, reign, rule, sway, dominion.

Egyptian 349 Aspru, a mace (*viz.* a well-known emblem of authority).

Arabic 858 Ausfur, a king, a lord.

- Egyptian 373 Ar, superior.  
 Egyptian 547 Ur, great, principal.  
 Hebrew Hor, *plural* Horym (חורים), a noble, nobles.  
     1 Kings xxi. 11, the elders and the *nobles*.  
     Neh. v. 7, *the nobles* and the rulers.  
     Eccles. x. 17, thy king is the son of *nobles*.  
 Gaelic Aire, a name given to different orders of Irish nobility.  
 Egyptian Uaruu, an Egyptian title of any very high military and civil officer, sometimes translated "*prince*. (Cooper's *Archaic Dictionary*.)  
 Egyptian 547 Urru, a crown.  
 Icelandic Harri, or Herra, a king.  
 Legba African Wurou, a king.  
 Kiamba A. Wuro, a king.  
 Orungu A. Ora, a king.  
 Bidsogo A. Oroyo, a king.  
 Asante A. Ohiri, a king.  
 M'barike A. Ukuor, a king.  
 Arabic 1372 Wakar, majesty, authority, dignity.  
 Arabic 864 Aakar, 865 Aakr, or 866 Aukr, a palace.  
 Egyptian 373 Akar, or (Vol. I. 515) Akr, the Sphinx.  
 Egyptian 421 Kar, power, property.  
 Assyrian Khiru, a lord.  
 Arabic 961 Karia, a prince.  
 Welsh Goreu, a superior.  
 Roman Guero, a person that governs.  
 Greek Kurios, Kuriou, Kurio, or Curios, Curiou, Curio, a lord.  
 Persian 519 Khurish, a king.  
 Arabic 1004 Kursiy, *plural* Karasiy, a king.  
 Hebrew Krsa, Karsa, Karasa, or Krasa (כרסא), a throne.  
     Daniel v. 20, deposed from his kingly *throne*.  
 Arabic 1004 Kursiy, *plural* Karasiy, a throne.  
 Sanscrit 222 Kara, Karas, royal revenue, tribute.  
 Egyptian 415 Karas, or Kras, to embalm; embalmment.  
 Egyptian 416 Kars, embalmment, a mummy.
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- Egyptian 445 Nem, force.  
 Egyptian 453 Nem, to guide, direct.  
 Egyptian 444 Nammhu, to defeat.
- 
- Egyptian 339 Aaui, Aau, or Auai, title, dignity.  
 Egyptian 353 Au, elders, dignity.

- Egyptian 384 Ha, a sceptre.  
 Egyptian 395 Ha, a master, a ruler, a chief, a leader, a duke, a palace ; to command, to govern.  
 Egyptian Uau, an Egyptian title, now generally rendered *captain*. (Cooper's *Archaic Dictionary*.)  
 Arabic 1358 Waha, a great prince, a king, a monarch.  
 Orungu A. Oha, a king.  
 Fulup African Owi, a king.  
 Chin. I. 360 How, a king or hereditary prince.  
 Chin. II. 383 Heih, a government order.  
 Chin. I. 553 He, a royal or imperial seal, the great seal of a nation.  
 Chin. II. 125 Yu, an appellation of whatever pertains to or is done by the emperor ; to rule.  
 Chin. III. 316 Hwuy, or Wei, a queen's robe embroidered with feathers, worn at the time of offering sacrifices.  
 Chin. I. 87 Wei, a throne.  
 Chin. I. 197 Heu, a certain cap or crown worn by the emperor and princes in ancient times.  
 Egyptian 544 Uah, a crown.  
 Egyptian 719 Aa, a pyramid.

*Memo* : The hieroglyphic used for this word *Aa* is the picture of a pyramid, there can therefore be no doubt about its *meaning*; and as for its sound, we have only to look at the shape of a pyramid, and to compare it with the shape and sound of our own letter A, to see that the sound of the hieroglyphic is given correctly, and that the name and shape of this letter (which comes to us by way of the Coptic, Arcadian, Greek, Etruscan, Latin, Teutonic, &c.), is derived from an Egyptian pyramid, which in its turn was named from Ahi, son of Benjamin.

- Egyptian 342 Ak, a superior.  
 Egyptian 369 Ak, or 401 Heka, a ruler.  
 Egyptian 388 Hek, rule.

*Memo* : " Hyk is a common title denoting " king or ruler, given even to Pharaohs on " the monuments." (From Rawlinson's *Herodotus*, vol. ii. page 353.)

- Egyptian 368 Akh, a reed.

*Memo* : A crooked *reed* was one of the emblems of authority, as may still be seen in the hands of Osiris and others on the monuments ; the English word *Hook* (Dutch

*Haak*, Swedish *Hake*, Danish *Hage*, Saxon *Hoc*, Welsh *Hwg*) is probably derived from this crook, the emblem of the authority of the shepherds, which is still carried by abbots and bishops and called also a crozier.

Egyptian 353	Aukhu, a diadem.
Hindu 140	Aka, a master. [decree.
Hebrew	Hk or Hak (חק) a law, a statute, an ordinance, a Ps. cv. 10, unto Jacob for <i>a law</i> . Nehem. ix. 14, <i>statutes</i> and laws. 2 Chron. xxxv. 25, made <i>an ordinance</i> . Job xxviii. 26, when he had made <i>a decree</i> .
Accadian	Ac, a lord.
Persian 30	Ichi, a vizier.
Quichua Peru	Auqui, an unmarried prince of the blood royal.

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Hindu 947	Hakim, a governor, a ruler.
Turkish 645	Hakim, a king.

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Egyptian 468 Rpa, or Repa, a lord, prince, governor, heir apparent.

*Memo*: "Repa" is stated in Cooper's *Archaic Dict.* to have been the official title to the heir apparent of the king of Egypt.

Egyptian 468	Repi, a lady.
Egyptian 726	Rpa, noble.
Assyrian	Rubu, a prince.
Assyrian	Rabu, great.
Hebrew	Rbo or Rabo (רבו), greatness, majesty. Dan. vii. 27, and <i>the greatness</i> of the kingdom. Dan. v. 18, <i>majesty</i> , glory.
Arabic 608	Rabb, a lord, master, king.
Arabic 603	Raab, a great chieftain.
Welsh	Rhwyf, a commander, a ruler.

Words of similar meanings for various members of the family abound in other languages, such as the French word *Bailli*, "a magistrate;" Hebrew *Bal* (בַּל), "a lord" (Isaiah xvi. 8, *the lords* of the heathen); Assyrian *Belu*, "a lord;" Fijian *Buli*, "to instal" "a chief into office, to crown;" Kra African *Buleo*, "a king;" Sanscrit 675 *Bali*, "royal revenues," derived from Bala, son of Benjamin, but which it would be useless to seek for in the Egyptian vocabulary, as no letter *l* is there given as an equivalent of

Egyptian words, which, as already explained, excludes also Adeiel, his brother.———In Arabic we have 604 *Raas*, plural *Ruauas* and *Araus*, “a prince;” 607 *Raais*, “a governor;” Hindustani 1207 *Rais*, “a prince;” Anglo-Saxon *Raeswa*, “a prince or leader;” Latin, *Rex*, “a king;” French *Romane Reiz*, “a king;” Gaelic *Ris*, “a king;” and Irish *Ris*, “a king,” *Ras*, *Ruas* or *Arus* being another of Benjamin’s sons.———

In Konguan and Momenya African *Mfo* is “a king,” in Bagba and Papiah African *Mfoe* is “a king,” in Mbe African *Mba* is “a king,” in Meto African *Mpeve* and Matatan African *Mbewe* mean “a king,” while in Ntere and Babuma African *Mpfumu*, and in Nalu African *Mfem* mean “a king,” *Maphi* or *Muffin* being another of Benjamin’s sons.———

In Sanscrit 94 we have *Avasa*, and in Adampe African *Efsia*, both meaning “a king;” Mantchou Tartar *Hafan*, plural *Hafasa*, “a mandarin;” Param African *Efon*, and Anan African *Aboun*, both meaning “a king;” Latin, *Habena*, “power, rule, government, a whip;” Swahili African *Ufaume*, “kingdom, royalty,” and *Kifaume*, “royalty,” *Opphis* or *Haphas*, *otherwise* *Apphein*, *Aphim*, *Huffim* or *Chupham*, being another son of Benjamin.———

In Irish we have *Urraid*, “a principal person,” and *Urradh*, “a chieftain;” Anglo-Saxon *Hired*, “a palace, a court;” Mantchou Tartar *Ordo*, “the emperor’s apartments, to which this term is exclusively applied,” and *Haratou*, “a second-class mandarin;” Hebrew *Atrh* or *Atarh* (עֲטָרָה), “a crown” (Cant. iii. 11, behold King Solomon with the crown), *Atr* or *Atar* (עָטַר), “to crown” (Cant. iii. 11, the crown wherewith his mother crowned him; Psalms viii. 5, and hast crowned him). *Ard*, *Arad* or *Hered*, *otherwise* *Adr* or *Adar*, being another son of Benjamin, and so on; ———but as the originals are not at present traceable to the Egyptian, they do not prove that the family of Benjamin reigned in Egypt though they have their value.

But when the words already quoted from the Egyptian, for other sons of Benjamin, showing regal power, are borne in mind, together with words denoting mummies, obelisks, pyramids, the Sphinx, &c., and when we reflect that these things form the chief specialities of ancient Egypt, there can be little doubt that they were brought into use by descendants of Jacob, as these things were evidently named from his grandsons; and it is consequently demonstrated that his grandsons did acquire supreme power in Egypt, and moreover the obelisks, the pyramids, and the Sphinx, having been named from them, can scarcely have existed before them, which is what I undertook to show some pages back.

In the early part of this chapter I stated that Jacob of the Bible is Osiris of Egypt; I must now add that this god Osiris is also Joseph and Benjamin, each in his turn having inherited, or assumed, Jacob's *alias*, viz. Israel, and imparted to the word Osiris various etymological connections with their own history and character. For the moment I shall confine myself to one of Joseph's connections with the word Usar, which is a Greek corruption of the Egyptian word—viz. *Usar* or *Heshar* (according to Bunsen, v. 582), *Osiri* (Wilkinson, iv. 314), or *Asra*, which is stated in Cooper's Archaic Dictionary to be the literal Egyptian reading of the subsequent Greek name Osiris. Now, what is the present title throughout the East for a man holding the same position which Joseph is recorded to have held under the Egyptian king—namely, the equivalent to our present English title of *prime minister* or *premier*? Does not everybody know that the chief minister among Orientals is called a "Vizier" in English? But what is the word on the spot?

Arabic 1364 Wazir, *plural* Awzar, *also* Wuzaraa, a vizier, counsellor of state, minister, vicegerent or lieutenant of the king.

Arabic 1364 Waziri, the office of minister of state, the vizierate or premiership.

Malayan 353 Wezer, a vizier.

Here, then, we have the actual position held by Joseph in Egypt expressed by a word, which, in all its elements, is identical with the Egyptian name of the god Usar, otherwise rendered Asra or Osiri, but better known in its Grecianised form, viz. Osiris; and on looking at any picture or image of this god, and comparing it with Genesis xli. 42, it will be seen that Usar, Asra, Osiri or Osiris bears the very emblem of office, with which Pharaoh invested Joseph when he made him vizier, viz. "a gold chain about his neck," for Osiris wears an elaborate ornament of the kind, consisting apparently of a gold chain with jewels pendant from the links of it. But not only is the position, which Joseph is stated in the Bible to have held in Egypt, identified with his subsequent form as the god Usar, or Osiris, by means of this gold chain and the title of Wazir or Vizier, but this very office is expressed in Turkish by Joseph's own name, thus: Turkish 465 *Assef*, "the Grand Vizier, a pasha having the rank of Grand Vizier;" *Asefani* or *Asefi*, "vizierial." We thus have Joseph, the viziership and the god Osiris unmistakably linked together by a triple line of evidence.

In an earlier portion of this chapter I have shown that the

name of Joseph, which in Hebrew is *Yosp*, and in Italian Giuseppe, is, as *Yosp*, etymologically connected with the word "throne" in Egyptian, and with "prince, chief, king" in other languages. His road to the throne, from the position of Vizier, is apparent in the following:—

Arabic 476	Hizab, confederating.
Persian 93	Asib, sedition, dissension.
Persian 100	Ashub, discord, sedition, disturbance, tumult, riot.
Turkish 464	Ashub, confusion, tumult.
Hindu 119	Aseb, trouble, calamity, damage.
Egyptian 391	Hesb, to destroy, destruction.
Egyptian 373	Asb, to consume.
Coptic	Uosf, to shatter, to tear. (Bunsen, v. 751.)
Arabic 116	Iasaf, 858 Aasf, or 70 Izhaf, destroying.
Arabic 855	Aasuf, violent, unjust, an oppressor, an extortioner.
Arabic 854	Aasf, oppressing, extorting with violence, seizing unjustly.
Arabic 944	Kasif, who or what breaks, shatters or drives.
Arabic 971	Kaazabat, extirpating, eradicating.
Sanscrit 267	Kship, to ruin, to destroy.
Sanscrit 265	Kshap, to destroy.
Sanscrit 275	Khashpa, violence, oppression.
Hindu 1473	Ghasb, violence, injustice, oppression, ravishing, plunder.
Hindu 1473	Ghazab, violence, oppression, injustice, compulsion, calamity, a curse.
Arabic 897	Ghashb, iniquity, injury.
Arabic 898	Ghazib, oppressive.
Turkish 840	Ghassb, a seizing by force, a taking unlawfully.
Arabic 898	Ghasb, taking the property of another without his consent, dispossessing, seizing violently.
Arabic 888	Ghasib, an usurper, a forcible seizer.
Arabic 857	Aasb, grasping, laying fast hold of, acquiring power over, putting on the tiara.

Lower Egypt itself was called *Kheb* on the Egyptian monuments (*see* Bunsen, v. 550), and "the Ionians say that nothing "is really Egypt but the Delta" (*see* Herodotus, book ii. chapter 15), now the Delta, or Lower Egypt, is precisely the spot where Jacob is stated to have lived during the last seventeen years of his life (*see* Genesis xlvii.); there can therefore be little doubt that Lower Egypt, or the land of *Kheb*, was named from *Jacob*, Hebrew *Yakb*, especially if Bunsen is correct in saying (vol. i. page 273), "The vowel could be sounded after "the consonant or before it; thus *n* was either *en* or *ne*," which



would make this word *Kheb* or *Ekhb*, and although this might merely have arisen from the fact that Yakb lived there by the native king's invitation, it must be remembered that Lower Egypt was not a mere slip of grazing ground, nor even a town, but the whole northern end of the country, forming a very large portion of the very best land of Mizr, which confirms my position that Yakb *viz.* Jacob went there with a very large train of followers, and Manetho's statement that the ancestors of those who subsequently left Egypt and built Jerusalem arrived in Egypt in the first instance *many ten thousands in number and subdued the inhabitants*; and that they had it all to themselves is evident from the Bible itself, thus:

B.C. 1701.

GENESIS XLVII.

20 And Joseph bought all the land of Egypt (Mzrym) for Pharaoh, for the Egyptians (Mzrym) sold every man his field, because the famine prevailed over them.

21 And as for the people, he removed them to cities from one end of the borders of Egypt (Mzrym) even to the other end thereof.

That this removal was from the north end, where Jacob lived, to the south end, away from the Shemites, there can be no doubt; for "Israel dwelt in the land of Egypt in the country of Goshen, and they had possessions therein, and grew and multiplied exceedingly" (Genesis xlvii. 27). In fact, my position is, that all these poor creatures, the natives of the place, having sold the whole of their corn when it was cheap, bought back a little of it when it was dear with all the money they had sold it for, and all they had besides; that having parted with their flocks and their lands for some more of this corn, and finally, as it is recorded in the Bible, having sold themselves for bread (being too honourable to seize by force that which they had voluntarily sold), they were removed to the far south of Egypt, wherever the extreme border of the land of Mizr may then have been, and that all those who had not been starved to death were thus deported from their homes to make way for the influx of Shemites; and that the next generation, not feeling themselves bound by the bargain—that is to say, not considering themselves Joseph's property—quitted the country altogether, leaving almost all Africa in course of time to the Shemite intruders, and that they gradually spread over Asia and Europe, founding peaceable colonies, but continually attacked by the rapacious and unscrupulous race of Shem, who, by crafty ma-

nœuvres and murderous surprises, have slaughtered the unsuspecting Hamite settlers by millions and millions.

To return, however, to our subject, we were speaking of Lower Egypt having been named from Jacob, and on reference to Bunsen, v. 726, it will be seen that the Egyptian for "a town" is *Tama*, and *Taham* or *Tahan* was grandson of Joseph—the grandson, indeed, who appears to have been the second king of Egypt. Another confirmation that Ioseph, or Yosp, acquired vast power in Egypt is that *Hesep* in Egyptian means "a district" (see Bunsen, v. 391), which might be accounted for by the fact that "Ioseph "went out over all the land of Egypt" (Genesis xli. 46); these districts were, however, the actual divisions of the country, "called *Nomes* in Greek, but *Hesep* in Egyptian" (see Cooper's Archaic Dictionary), the Greek word *Nome* being only used for these Egyptian districts, and Naam, son of Benjamin, was nephew of Joseph, from whom not only this word *Hesep*, "a district," is evidently derived, but the following districts, towns, &c., were as evidently named from Isaac, Jacob, and his family, more especially his grandsons by Simeon, Joseph and Benjamin, which nomenclature could not have been brought about and perpetuated by anything short of long and continued authority. In this list, which by no means exhausts the subject, I have preceded each place by the name of the person from whom its designation is apparently derived, and have appended the number which the said person bears on our list of names in Chapter II.

- |    |        |   |
|----|--------|---|
| 45 | Isaak  | Aaskh, or Aaskhau, the Egyptian name of Xoïs.   |
| 75 | Iachob | Hakheb, a sacred town in Upper Egypt where the god Horus was born and brought up by his mother, Isis.   |
| 75 | Israel | Aaasiri, a common Egyptian name of Busiris.<br><i>Memo</i> : The absence of the letter <i>l</i> will be explained further on.   |
| 79 | Anoch  | Anaukas, the Egyptian name of a district near to Tahî.  |
| 83 | Simeon | Smen, a town in the Memphite nome, sacred to Sebek.   |
| 83 | Semeon | Semneh, or Samneh, a town and fortress which was erected by the Egyptian kings of the 12th dynasty to repress the Cushites of Ethiopia; it was for some time the southern boundary of the kingdom of Egypt. |
| 86 | Aod    | Ut, the Egyptian name of the town called by the Greeks Lycopolis.   |

- 87 Achin Acanthon, an Egyptian city in the Memphite nome of the Heptanomos.
- 87 Ariab Ariheb, the Egyptian name of an unidentified town, supposed to be Pharbætus of the Greeks.
- 88 Sahar Shahar, a town in Upper Egypt, sacred to Seb, site unknown.
- 89 Saul Zal, the Egyptian name of the chief town of the 14th nome of Lower Egypt.
- 115 Adi Ati, a city and the 9th nome of Lower Egypt.  
*Memo:* Concerning this *Adi* and No. 86 *Aod*, it will be remembered that Egyptologists use no *d* in rendering Egyptian hieroglyphics; thus *Adi* becomes *Ati*, and *Aod* becomes *Aot* or *Ut*, as we saw it five names back.
- 124 Asom Isium, an Egyptian city in the Memphite nome of the Heptanomos or Middle Egypt.
- 124 Asom Isium, a chief town of the Antæopolite nome, in the Thebaid of Upper Egypt.
- 127 Ghuni Kheni, the Egyptian name of the town now called Silsilis by the Arabs.
- Asenath, or } Ahsenut, a place in the 21st nome of Upper Egypt.  
 Asnat, wife }  
 of Joseph } Shenut, a town in the first northern nome of Lower Egypt.
- 131 Manasse Mensa, an early Egyptian town, sacred to Athor, site unknown.
- 131 Menasse } Men, a city and nome of Lower Egypt, the Mendesian nome of the Greeks.  
 (or Mna) }
- 135 Elech Aalek, the Egyptian name of the Island of Philæ.
- 137 Sechem Sechem, a city and nome in Upper Egypt, called by the Greeks Panopolis, sacred to Min.
- 138 Semida Samhut, a city and nome in Lower Egypt, site unknown.
- 139 Epher Ahfur, the Egyptian name of an unidentified town.
- 139 Epher Aper, an unidentified town in one of the Saitic nomes of Lower Egypt.
- 140 Perish Parsha, an Egyptian town sacred to Bast.
- 145 Theen Ten, the Egyptian name of the city and nome of Latopolis.
- 145 Theen Tena, an early Egyptian name of the town of This . . . . which gave its name to the 1st and 2nd dynasty. [Thynis.
- 145 Theen Taini, an Egyptian city called by the Greeks
- 145 Tahan Tanis, a town in Lower Egypt, now called San, seat of empire of the 15th, 16th and 17th

- dynasties (shepherd) and the 21st and 23rd (renewed) dynasties.
- 145 Tachan Takans, or Tokens, the ancient Egyptian name of a nome in Upper Egypt, afterwards called Om-bites, now Nubia.
- 149 Sabad Sebets, a city and nome of Upper Egypt, called by the Greeks Aphroditopolis.
- 149 Sabad Seft, a city and nome of Upper Egypt called by the Greeks Heracleopolis.
- 155 Aor Aur, a common Egyptian epithet name of the Nile.
- 155 Aor Ha-uar, the Egyptian name of the capital city of the Hykshos or shepherd kings, which the Greeks corrupted into Auaris or Avaris.
- Memo: Ha* means "a dwelling-place," and *Ha-uar* means "the abode of *Uar*." (*See* Bunsen, vol. v. 730.)
- 155 Aara Aara, the Egyptian name of Heliopolis.
- 155 Aara Ariu, the seventeenth or Cynopolite nome of Upper Egypt.
- 155 Acher Acoris, a chief town in the Cynopolite nome of the Heptanomos, now called Tehnah.
- 155 Gera Garu, the frontier town of Egypt, towards Syria, on the left bank of the Nile.
- 155 Ghera Kharui, the Egyptian name of the town of Cholæ.
- 155 Gera Pa-Kar, an Egyptian town of early origin, *viz.* 6th dynasty.
- Memo: "Pa"* is not given in the Egyptian vocabulary as meaning a town, but it is stated in Bunsen, v. 457, to mean "men, "human race, mortals," and it was evidently a prefix to the names of towns, probably denoting that they were inhabited by "the "men of," or "the tribe of," &c., as in Cooper's Archaic Dict., besides the places I have quoted as named from the sons of Benjamin, we have *Pa-Amen*, "the town "of Amen;" *Pa-Anebu*, "town of Anubis;" *Pa-Baris*, "town of the boat;" *Pa-Ka*, "bull town;" *Pa ka Ikna*, "a Syrian city," evidently showing that, in seeking the origin of the name, the prefix *Pa* may be discarded; *pa* is also equivalent to our article *the* (*see* Bunsen, v. 462).
- 155 Gharem Gerrom, an Egyptian city on the sea coast between Arabia and Palestine.

- 156 Noama Pa-Naham, an Egyptian city of early origin.
- 157 Ahi Aa, a city and the second nome of Lower Egypt, called by the Greeks Latopolis.
- 157 Ahi Ah, the Egyptian name of a town near Esne.
- 157 Achi Hak, a city and nome in Lower Egypt, the Heliopolis of the Greeks.
- 158 Arus Arise, the Egyptian name of an unidentified town.
- 159 Saophein Saoven, Seven, or Sovan, the name of the capital city of the Thebaid nome. (*See* Champollion, 28, 28a and 28b.)
- 160 Hupim Ibiium, a chief town in the Oxyrynchite nome of the Heptanomos, or Middle Egypt.
- 160 Opphis Apis, a chief town of the first Mareotic nome of Lower Egypt, also called Taposiris.
- 161 Adar Atur, the name of one of the principal branches of the Nile in Lower Egypt, or of a locality on its coast.
- 161 Adar Atur, the local name of the ancient port of the capital city of Thebes in Upper Egypt.
- 161 Adir Aatur, another name of the island of Philæ.
- 161 Ard Art, name of a district in Thebes.
- 161 Hered Harti, or Horti, the Egyptian name of the city and nome of Upper Egypt, called by the Greeks Coptos.

*Memo*: Concerning these last five, my previous observations about *d* being rendered by *t* will be remembered.

In order to simplify the task of verifying my statements, I have (with the sole exception of No. 159) confined myself to Cooper's *Archaic Dictionary*, where all the above will be found in their alphabetical position either under the Egyptian name, or the subsequent name as here given.

Geography is a branch of the subject which I shall not enter into fully, although it has occupied a great deal of my attention; but, as I mentioned just now that the Hamites practically left all Africa to the Shemites, and as it has long been the fashion to pretend that the present Africans are the descendants of Ham, I will depart from my proposed silence on the subject so far as to disabuse the world of this error; but, for political motives connected with the safety of The New Nation at its birth, I shall say nothing about Europe and Asia. The names of mountains, rivers, cities and villages are always considered footprints of a people, but that is all they are, for they no more denote their present presence there than footprints do; the case

is far different with the names of tribes, in those countries where the people are still divided into tribes; thus, for instance, if Rome, (*Latin* Roma), was originally named from Raama, son of Cush, son of Ham, on account of the family of Raama settling there, it would be no proof that a single descendant of his remains in the place, as the city has been ravaged and the inhabitants destroyed many times, yet still the city is called Rome, and the same observation applies to almost every town and village in the world; but as regards a tribe the case is quite otherwise—that is to say, for instance, if the Zulu tribe were originally descended from Sala, grandson of Shem, the present Zulu people must still be his descendants, for a tribe may wander, or be driven from end to end of a continent, but still it retains its name, no matter where it goes, as long as it holds together as a tribe. Having said so much, we will, to simplify the subject, confine ourselves to one authority, which, never purposing to have become an authority on such a subject, may be thoroughly relied on for its facts, which are, moreover, well known otherwise; I allude to the *Polyglotta Africana*, which gives a list of nearly 300 words in rather over a hundred distinct African languages, each being the language of a tribe of that name, sometimes small, sometimes an actual nation, but by no means including all the African tribes. The first word of each line in the annexed list is the name of the tribe and language, the second is the name of the Shemite progenitor from whom the tribe appears to have been descended, and in each case I have appended the number which the individual occupies on our general list of names in Chapter II. The fact that there are many cases of several tribes named from one individual does not affect the question, for war and many other causes often broke tribes into sections, which wandered away from each other, and in course of time the tribal names of the several sections naturally varied from the original word. The following list, though by no means complete, is enough to show that the tribes of Africa are extensively Shemite, which is sufficient for my present purpose, *viz.* to disabuse the reader's mind of the general impression that these naked savages are Hamites.

Dsumu language	from	Sem	No.	1
Oloma	”	Elam	”	2
Yula	”	Ul or Hula	”	8
Yala	”	Hula	”	8
Goali	”	Chul	”	8
Nguru	”	Nachor	”	32
Mbe	”	Moab	”	43

Yasgua	language from	Isaac	No. 45
Basa	" "	Bus	" 47
Soa	" "	Soie	" 63
Ife	" "	Epha	" 69
Ebe	" "	Epha	" 69
Abadsa	" "	Abida or Ebidas	" 72
Yagba	" "	Iacob	" 75
Egba	" "	Iacob	" 75
Kanyika	" "	Chanoch	" 79*
Pulo	" "	Pallu	" 80*
Gurma	" "	Carmi	" 82*
Afudu	" "	Avod	" 86*
Yoruba	" "	Ariab	" 87*
Krebo	" "	{ Jarib (or Charib, as ex- plained in Chapter VII.) }	" 87*
Dsarawa	" "	Zarah	" 88*
Dsekiri	" "	Sochar	" 88*
Kadzina	" "	Gedson	" 91*
Hwida	" "	Iouda	" 94*
Wadai	" "	Iuda	" 94*
Dselana	" "	Selon	" 95*
Boritsu	" "	Perets	" 96*
Diwala	" "	Tola	" 101*
Vei	" "	Fua	" 102*
Bute	" "	Phout	" 102*
Pati	" "	Phout	" 102*
Bode	" "	Phout	" 102*
Sobo	" "	Sub	" 103*
Dsebu	" "	Sub	" 103*
Igala	" "	Achoel	" 108*
Igu	" "	Agi	" 112*
Gugu	" "	Chaggi	" 112*
Isuwu	" "	Isui	" 121*
Isoama	" "	Asom	" 124*
Kisama	" "	Chusim	" 124*
Kasm	" "	Chusim	" 124*
Isiele	" "	Iasiel	" 126*
Kano	" "	Gayni	" 127*
Kono	" "	Goni	" 127*
Salum	" "	Salum	" 129*
Solima	" "	Sollem	" 129*
Asante	" "	{ Asenath (wife of Joseph). See Gen. xli. 45. }	_____
Mano	" "	{ Manasse (or Mna—see fur- ther back in this chapter) }	No. 131*

Munio language	from	Mna	No.	131*
Alege	”	Elech	”	135
Goburu	”	Chepher	”	139
Tene	”	Theen	”	145
Toma	”	Taham	”	145
Tumu	”	Taham	”	145
Dahome	”	Taham	”	145
Banyun	”	Benoni	”	151*
Penin	”	Benoni	”	151*
Balu	”	Bala	”	152*
Bola	”	Bolau	”	152*
Bulom	”	Balaum	”	152*
Filham	”	Balaum	”	152*
Aro	”	Aara	”	155*
Oworo	”	Ahara	”	155*
Akurakura	”	Acher	”	155*
Kra	”	Gra	”	155*
Kaure	”	Gera	”	155*
Koro	”	Gera	”	155*
Gura	”	Gera	”	155*
Guresa	”	Geras	”	155*
Nyombe	”	Nooma	”	156*
Ihewe	”	Ehi	”	157*
Eki	”	Echi	”	157*
Aku	”	Achi	”	157*
Okam	”	Achim	”	157*
Mbofia	”	Maphi	”	159*
Mbamba	”	Muppim	”	159*
Mampa	”	Momphis or Mamphin	”	159*
Eafen	”	Apphein	”	160*
Opanda	”	Apphein	”	160*
Adirar	”	Adir	”	161*
Mose	”	Mose	”	162
Musu	”	Musa	”	162
Mutsaya	”	Musa	”	162
Orungu	”	Aaron	”	163
Housa	”	Hosa	”	165

In considering the above, it must be borne in mind that those marked \*, representing thirty persons, were all children or grandchildren of Jacob, and that three more of them were children of Menasseh and Ephraim ; therefore, in all probability, thirty-three of these were actual contemporaries and relations, who had seen and talked to each other many a time. The above names of tribes and languages, it must be remembered, are all



taken from one leaf of one book, the compiler of which, in collecting the 300 words in "more than 100 distinct African languages," had no purpose in view connected with the race of Shem or the house of Israel, but simply took them down as opportunities occurred to him in the haphazard way explained in his preface; they are therefore susceptible of great addition with very little systematic search, and even without any research such languages and tribes as the Swahili, the Zulu, the Fulah, the Kafir, the Galeka, &c. &c., which are evidently remnants of Sala No. 11 and (or) Sala No. 95, Fallu No. 80, Gephah No. 69 or Chepher No. 139, and Chelek No. 135, which do not appear in the above, will readily occur to the reader; but what I have brought forward is, as I have said, sufficient for our present purpose, and if any persons now wish to collect the lost tribes of the house of Israel, so as to fill Jerusalem and the "Holy Land" once more with "the chosen people of God," they will know where to go for some of them, and a nice lot of savages they will get.

We have now considered this matter from the Biblical record, and from that we have shown that the Shemite migration into Egypt at the time of Jacob consisted, in all probability, of a very large number of people; that all the cattle of the natives got into Joseph's hands, thence into the hands of one of his brothers, and, from the etymological connections, we have shown that this brother was no doubt Benjamin. The power which such possession would naturally confer is enormous, and quite sufficient to lead up to that supremacy which they must have held, or the throne, crown, sceptre and various kingly titles of ancient Egypt would not have been named from the sons and grandsons of Rachel; and quite sufficient to lead up also to that despotic and all-pervading power which the institution of embalming, the erection of such colossal works as the pyramids and the Sphinx—all of which were also named after them—further prove that they must have exercised. We have also shown by the word used for a territorial district, by the names of some of those districts themselves, and by other geographical nomenclature, that the Israelites were the ruling power of what is known as ancient Egypt, which is a distinct and additional evidence to the correctness of the position I have taken up, and beyond this I have parenthetically shown that Africa must no longer be considered as the home of the race of Ham.

We will now revert to Menes, concerning whom we read, "The first mortal king whom the Egyptians own to have reigned in that country was Menes or Menas. He had been preceded by a set of immortals, who left him the kingdom, &c. &c. . . ."

“Menes diverted the course of the Nile, and built the city of “Memphis” (see *Ency. Brit.*, article *Egypt*); and regarding whom Rawlinson remarks, in his appendix on Herodotus, book ii. page 335, “The eldest dynasty given by Manetho is “said to have been of the gods and demigods, and the list of “kings in the Turin papyrus commences also with the rule of “the gods, the last of whom was Horus, son of Osiris and Isis. “All accounts agree in considering Menes as the first king of “Egypt. . . .” (Page 338). “With regard to the age of Menes, “and the chronology of the Egyptian kings, all is of course “very uncertain; no era is given by the monuments, which merely “record some events which happened under particular kings.” These statements are all endorsed by Bunsen, who adds (iv. 325), “The great fact connected with Menes is that he established the unity of the empire upon the worship of Osiris.”

Outside the Bible and the monuments, Herodotus is the oldest historical authority in existence; he was born in 484 B.C. (see *Ency. Brit.*), and, writing about his visit to Egypt, he states (book ii. chap. 101), that the priests read him a list of the names of 330 kings, who reigned in Egypt from Menes to the time of Mœris, but Bunsen, the Egyptologist, shows, in vol. iv. pages 502–507, that there were only thirty-five kings during that period, he there gives a list of the first thirty-eight kings, Menes is No. 1, while Mœris is No. 35, and is specially indented as the same Mœris by the statement that “he dammed off “the Mœris Lake and erected the sluices,” which is the very work Herodotus records as having been performed by the Mœris he is speaking of; these figures, *viz.* 35 as against 330, give a fair idea of the differences among the authorities on Egyptian subjects.

Manetho, the next historian to Herodotus, wrote 146 years after him; he was an Egyptian and the high priest of Heliopolis, and wrote a history of Egypt in Greek during the reign of Ptolemy Philadelphus, which king died in 246 B.C. (See *Ency. Brit.*) “This, however, is lost, and there only remains some “fragments, extracted from the writings of Julius Africanus, “which are to be found in the *Chronica* of Eusebius, and a few “other fragments in the works of Josephus, who died about “A.D. 93.” (See also *Ency. Brit.*); therefore, apart from the fact that Manetho commenced his history with a dynasty of the gods, which in itself betrays its untrustworthy nature in some respects, we see that even such as his history was, it is not before us as he wrote it.

Eratosthenes, who was born 276 B.C., compiled a list of Egyptian kings, his notices of whom were prepared from the

monuments and royal lists of Egypt, by order of the king (*See* Bunsen, i. 117 and 121). The lists of Manetho and Eratosthenes are both given by Bunsen in the original Greek—that of Manetho, from the first to the thirtieth dynasty, appears in vol. i. pages 609–643, and that of Eratosthenes, from the first to the thirtieth dynasty, is given in same vol., pages 667–675, while on pages 124 and 125 they are placed in an abridged form opposite each other and in English characters; but after we once pass Menes, the first king, and his two successors named Athothis, the two lists scarcely agree at all with each other.

Bunsen states (vol. ii. 1) that there are three Egyptian monuments in existence containing lists of kings; these are the tablet of Karnak, with portraits and names of 61 kings predecessors of Tuthmosis III., of the 18th dynasty; the tablet of Abydos, representing 50 kings predecessors of Ramesses-Sesothis of the 19th dynasty; and a papyrus in Hieratic characters composed in the 19th dynasty, representing 74 names of kings, half of which are partially legible. Bunsen goes into this subject very fully in vol. i. 35–56, and in ii. 13 explains as follows: “The complete order of the titles of the Pharaohs of the Old Empire is as follows; the standard name, the vulture *Uræus* name, the gold Horus, the throne name, and the family name. “As a general rule the public monuments give the titles complete, but invariably the scutcheon containing the throne or “family name, or both.”

Much labour has been devoted by Egyptologists in endeavouring to match these fragmentary lists of Manetho and the list of Eratosthenes, with the papyri and inscriptions which have been discovered in Egypt; but, as the one set of authorities are in ancient Greek, and have passed through various transcriptions, while, on the other hand, the reading of the hieroglyphics is very uncertain in the matter of names, and variously read by different authorities, very little success has attended their efforts to lay down in a clear manner what were the real names of the Egyptian kings, and how many of them were contemporaneous, more especially as throne names, standard names, family names, &c., are inextricably mixed up and often even combined, so that the same king is known by several names. In Bunsen, vol. i. 611, for instance, will be found a list of kings from Menes forward, and in vol. iv. 502 will be found a similar list; but on comparing these it will be seen at a glance that they differ very much in the spelling, and that, among other such discrepancies, 8 kings are given in the first dynasty in the one case, whereas 5 only are given in the other. In vol. ii. 510 a tabulated statement is also given of the kings of the 18th

dynasty according to the various authorities, from which the differences in these matters may be seen at once and readily appreciated.

But the worst feature of all is that the papyri, and even the monuments themselves, cannot be trusted as true and historical records, for names have been effaced on the monuments at various times and others substituted. For instance—

“On many of the oldest monuments of Egypt the hieroglyphics or phonetic name of Amun-re have been continually substituted for others, the combinations of which I could never discover, being most carefully erased and the name of Amun or Amun-re placed in their stead.” (*See Wilkinson, vol. iv. 244.*)

“Wilkinson remarks that whenever the statue of Amun-ra occurs in monuments previous to and during the reign of Amenophis III., and even in the royal rings of this king, the name of Ammon is new. This is particularly obvious in the beautiful monuments of the British Museum. We there see in the celebrated statue of that king, on the spot where the name Amn now stands, that the surface of the granite has been chiselled off, in order to obliterate the signs which had been engraved on it, and to place in their stead the three well-known hieroglyphics of the name of Ammon. The same is observed in all the monuments in the Museum which are older than Amenophis—for instance, in the beautiful sculptures of the time of Thothmosis III.” (*See Bunsen, vol. i. 372.*)

“About 970 B.C. the names of the detested deity Set, Nubi or Typhon were erased from the monuments.” (*See Bunsen, vol. i. 442.*)

“The scutcheon of Hatasu, who reigned as Makarra, has been chiselled out, and is consequently difficult to identify.” (*See Bunsen, vol. ii. 532.*)

“After the death of his sister Hatasu, Thothmes III. effaced all the inscriptions bearing her name upon the monuments of Egypt.” (*See Cooper's Archaic Dictionary, article Thothmes III.*)

Without multiplying instances I may observe that a king who would thus obliterate the national monuments would be capable of anything in that way, and, as the three sources of information from Egyptian monuments at Karnak and Abydos, and from the Hieratic papyrus, are of a later date than this act, there is no knowing to what an extent they were based upon information that had been tampered with; but, moreover, the royal scribes themselves did not hesitate to lie in the most barefaced manner, as is evident from the following extract from

“The Third Sallier Papyrus,” where King Ramesis, in an extraordinary jumble of the first and third person, is represented as stating that, alone and unaided by any man, he in one day slew an entire army of 7,500 warriors, who on the field of battle encircled him in 2,500 war chariots. The part where he states that the hand of the god Ra held his arm, forcibly reminds us of Jacob’s fortune-telling words in Genesis xlix. 22, “Joseph “is a fruitful bough. . . . the archers have sorely grieved “him, and shot at him, and hated him, but his bow abode in “strength, and the arms of his hands were made strong by the “hands of the mighty God of Jacob.” There will be, no doubt, some good folks, who, when I have proved that the Egyptian monarchs were descended from Jacob, will here see “a fulfilment “of his prophetic words;” for my own part, I do not believe that God ever held the arm of King Ramesis, or of any other descendant of Jacob, any more than he holds the arm of every man by giving him the strength whereby he moves; and I consider that any person who believes the contents of this papyrus is a fit companion for the noodles who believe that the walls of Jericho “fell down flat when the Israelites shouted,” as stated by Joshua (vi. 20); that the sun stood still when ordered to do so by Joshua, as stated in Joshua x. 12; and for those who believe in the Red Sea being divided by the rod of Moses, and in the preposterous nonsense related in Exodus xv. 22 namely,— “And the children of Israel went into the midst of the sea upon “the dry ground, and the waters were a wall unto them, on “their right hand and on their left;” forming, as it has been remarked, a grand aquarium on each side without glass, with the fish looking on as the Israelites marched by, and wagging their tails with delight as they listened to the loud timbrel which was sounded o’er Egypt’s dark sea, when Jehovah had triumphed and his people were free.

But let us read this historical Egyptian papyrus, after which we will put together, as best we may, the chief points which concern us regarding these ancient Egyptians.

*Extract from “The Third Sallier Papyrus Account of the War “of Ramesis II. with the Khita. Translated by Professor “E. L. Lushington.” (Published in *Records of the Past*, vol. ii.)*

“The vile Cheta chief made an advance, with men and “horses numerous as sand, they were three men in a car, “equipped with all war gear. . . . The foot and horse of King “Ramesis gave way before them, this news was told to the king; “then he rose as Mentu, he seized his arms for battle, he

“clutched his corselet like Bar, the great horse that bore him  
 “was named Victory in Thebes. The king drew himself up,  
 “he pierced the line of the foe, the vile Cheta, he was all alone,  
 “no other with him, when he advanced to survey behind him  
 “he found there encircled him 2,500 chariots, stopping his way  
 “out. . . they were three men on a car, they made a charge,  
 “there was no chief with me, no marshal, no captain of the  
 “archers, no officers; fled were my troops and horse, I was left  
 “alone of them to fight the foe. Then said King Ramesis,  
 “‘What art thou, my father, Ammon? what father denies his son?  
 “‘for have I done aught without thee? . . . Have I not made  
 “‘thee monuments very many? filled thy temple with my spoils?  
 “‘built thee houses for millions of years? given treasure to thy  
 “‘house? dedicated to thee all lands? enriched thy sacrifices?  
 “‘I have slain to thee 30,000 bulls, with all wood of sweet scent,  
 “‘good incense coming from my hand. . . . I call on thee, my  
 “‘father, Ammon, I am amid multitudes unknown, nations  
 “‘gathered against me, I am left alone, no other with me, my  
 “‘foot and horse have left me. . . .’ I find Ammon worth more  
 “than millions of soldiers. . . . My cry rang unto Hermonthis,  
 “Ra heard when I called, he put his hand to me, I was glad;  
 “he called to me behind, ‘Ramses Miamon, I am with thee—I,  
 “‘thy father Ra; my hand is with thee, I am worth to thee  
 “‘100,000 joined in one. . . .’ I shoot to the right, I seize on  
 “my left, I find 2,500 chariots, I am amidst them, then were  
 “they overthrown before my steeds, not one of them found his  
 “hand to fight, their heart shrank within them, their hands all  
 “dropt, they knew not how to shoot, they found no heart to  
 “grasp spear, they tumbled headlong one over another, I slew  
 “them, my pleasure was that none of them should look behind  
 “him, nor any return. . . . Charging the midst of them, fiercer  
 “than flame I rushed upon them, I let my hand taste them in a  
 “moment’s space, I hew at them to slay them in their seats. . . .  
 “I was slaying them: none escaped me. . . . I was at Bar in his  
 “season, prevailing over them, I slew them, none escaped. . . .  
 “Morning lighted the field of Katesh, no space was found to  
 “tread on for their multitude. Then my soldiers came extolling  
 “my prowess ‘What a goodly deed of valour! . . . King fight-  
 “‘ing for his host on the day of battle!’ . . . Then the king  
 “addressed his foot and horse, likewise his chiefs who failed to  
 “fight. ‘Not well done of one of you, your leaving me alone,  
 “‘amid the foe, there came no chiefs, officer or captain of host  
 “‘to aid me, I fought, repelling millions of tribes all alone,  
 “‘Victory in Thebes and Nehrahruta, my horses, are all I found  
 “‘to succour me, I was all alone in the midst of foes, I will

“let them eat corn before Ra daily when I am in my royal  
“palace.”

“Written in the year 7, month Payni, in the reign of King  
“Ramses Miamon, by the Royal Scribe Pentaur.”

Confining ourselves now to the identification of *Menes*, the so-called first king of Egypt, with *Menasseh* son of Joseph, I must first point out that, according to Manetho and various other authorities, as already quoted, the reign of Menes is stated to have been preceded by the rule of the gods, the last of whom were Osiris, Isis and Horus; these I shall show to be Joseph, Asenath and Ephraim, father, mother and brother of Menasseh.

On reference to Bunsen, iv. 502, it will be observed that the damming off of the Nile, Joseph's Canal, the building of Memphis, and the temple of Ptah, were works done in the reign of Menes, the (so-called) first king of Egypt, who was succeeded on the throne by Athothis or Athotis.

Now the *Bahr Jusef* (as it is called by the natives on the spot) appears on most modern classical maps of ancient Egypt, being entered as “Joseph's Canal,” the word *Bahr* meaning “canal;” the identity of the name is, however, so complete that the learned have apparently thought it too preposterous to connect the Joseph of this canal with the Joseph who was sold into Egypt; but what says popular tradition?

“Jousouf ben Jacob, or Joseph son of Jacob the patriarch. This name is pronounced Iussuf or Issuf by the Turks. Ebn Batrick, following the tradition of all *Orientalists*, insists that the Nilometer of Memphis was the work of Joseph, as well as the Menha Canal. . . . One might to these add the public granaries which still bear his name, and many believe that he contributed greatly to the construction of the obelisks and even of the pyramids.” (See *Bibliothèque antique d'Herbelot*, édition A.D. 1697.)

The following extract from Bunsen, vol. ii. page 366, establishes the identity of these two names of the same canal: “The Bahr Jusef is still called the Menhe Canal in the neighbourhood of the Libyan basin.”

Menes, the so-called first king of Egypt, is thus shown to be Menasseh of the Bible, by their mutual connection with Joseph; Menes is further stated by Bunsen, and the Egyptian authorities generally, to have built the town of *Memphis*, this is the Greek name of that city (see Jones's Proper Names); the Hebrew name is מֶפֶס—viz. *Mp*, *Map*, *Mph* or *Maph*—as may be seen on reference to Hosea ix. 6, where it occurs; Wilkinson mentions

(vol. iii. 278) that this town was called *Memfi* or *Mefi*, which agrees with both the Greek and the Hebrew; and Bunsen (vol. ii. page 53) also states that in the Egyptian or Coptic, the language of the Demotic character, it is *Memfi* or *Mefi*, but *Memf* in Arabic; both Wilkinson and Bunsen read the hieroglyphic form of this name as *Mennefer* or *Mennofri*; but, considering that the reading of hieroglyphics is doubtful, whereas that of Hebrew, Coptic, Arabic, and Greek is as certain as anything can be, and as these four practically agree—namely, *Maphi*, *Mefi*, *Memf*, *Memfi* or *Memphis*, which last is the living form of the word to this day—there can be little doubt that *Mefi* and *Memphis* are the true names of the town.—Now *Maphi*, according to the Syriac and Arabic versions of the Bible, or *Momphis* according to Josephus (*Antiq.*, ii. 7), was son of Benjamin, consequently nephew of Joseph and full cousin of Menasseh, contemporary with him in Egypt; the introduction of the worship of *Apis* is stated on the same page (Bunsen, iv. 512), to have been established at Memphis soon afterwards, and *Opphis* was brother of *Momphis* (see Josephus and General list of names in Chapter II.) Now, this god *Apis* was a living bull, and at Heliopolis another living bull was worshipped with great ceremony, Champollion states (No. 38) that this bull was consecrated to the sun-god *Phre*, that his hieroglyphic reads *Mne*, written *Mnevis* by the Greeks and *Mnevis* by the Latins, and this statement of Champollion is corroborated by Wilkinson (v. 197), and by Bunsen (ii. 59); now, this town of Heliopolis was called *Han* in Egyptian, and *An* in Hebrew, rendered in our English version, and *Asenath*, the mother of *Menasseh*, was daughter of the priest of *On*, namely, the very town where *Mne* or *Mnevis* was consecrated to the sun god *Phre*, which we shall presently show to be *Ephraim* (more correctly *Phre*), brother of *Menasseh*, from whom this bull-god was evidently named.

We next observe that *Menes* is succeeded by *Athothis* (see Bunsen, iv. 502), whose real Egyptian name is *Teta* (see Cooper's *Archaic Dict.*); now, *Tht* or *Thaath*, according to the Bibles, was nephew of *Menasseh*, viz. son of *Ephraim*, who was *Menasseh's* only brother. *Ephraim*, or more correctly *Phre*, really reigned before *Menasseh*, alias *Menes*, though he does not appear on the list of mortal kings, being identical with *Horus*, who is stated to have been the immediate predecessor of *Menes* and the last of the gods; the succession therefore reverted to the line of *Ephraim*, or *Phre*, when *Tht* or *Thaath*, alias *Teti* or *Athothis*, became king, and henceforward, as is generally known and definitely stated in Jones's *Proper names of the Old Testament*, page 296, all the kings were called *Phra*, *Phrah* or *Pharaoh*; and this title



continued to be used, even in cases where those who ascended the throne were not descended from Ephraim. Now, one of the facts that is the best authenticated concerning the Egyptian kings, is that Menes was not only succeeded by this Teti or Athothis, but that this king was, in his turn, succeeded by another of the same name, as stated in Bunsen, iv. 502, &c. &c., and on referring to 1 Chronicles vii. 20, it will be seen that Ephraim not only had a son named Tht, Tahath or Thaath, but also a second son (or more probably a grandson) of same name—that is to say, Menasseh of the Bible had two nephews, named Tht or Thaath, who were the sons of Ephraim; and Menes of Egypt was succeeded by two kings, named Teti or Athothis, having been preceded by Horus, whom I shall show to be Ephraim, more correctly Phre.

Now, the third king after Teti II. or Athothis II., viz. *Ioseph's* grandson Thaath, is stated by Bunsen, vol. i. 611, to have been named *Ousaph*, called by the Egyptians *Hespu* or *Heseps* (see Cooper's Archaic Dict.) and *Usaphaes* by Eusebius (see Bunsen, i. 610), now, whether this was a descendant of Joseph, namely, *Ioseph* or *Yosp*, named after him, or whether it is Joseph himself misplaced on the list of kings I shall not pretend to decide; but the proximity of this name to Menes and Teti or Athothis, whom I am showing to be Menasseh and Tht or Thaath, is in itself of the highest importance, as Ioseph was father of one and grandfather of the other.

Now, the whole of this dynasty of Egyptian kings are called the 1st *Thinite* dynasty (See Bunsen, i. 611, v. 38, or indeed any other authority on the subject); Bunsen mentions (ii. 54) that both Eratosthenes and Manetho use this term, and he deduces it from *This*, such being the name of a city near Abydos in the *Thinite* nome, but this very city is called *This* or *Teni* in Cooper's Archaic Dict., where he states that the *Tanite* dynasty took its name from this town and (under the word *Tena*) we learn from the same authority that *Tena* was an early Egyptian name of the town of *This*, which last word may therefore be evidently dismissed as a corruption, the result being that the town and nome was called *Tena* and the dynasty *Tanite* or *Thinite*. Now, who could the dynasty be more appropriately named from than the two kings who succeeded each other named Teti or Athothis? And this clinches the identity with the Biblical Tht or Thaath; for whereas, in every version of the Bible, this son of Ephraim is called Tht, Tahath, Thaath or Thahath in 1 Chronicles vii. 20, he is never called so once in the same Bibles in Numbers xxvi. 35, where he appears as *Thn Tahan*, *Theen* or *Thahan*; and as, in both cases, he appears in

a list of Ephraim's sons, there can be no shadow of doubt that it is the same person who is being spoken of in both cases. In fact, the *alias* of Thaath or Tahan is as incontrovertible in the Bible as any *alias* can be, and is also as thoroughly borne out by etymology as it is certain that to *tithe* is to divide in *ten*: this Tanite or Thinite dynasty, and this town and nome of Tena, were therefore named from Tahan or Theen (*alias* Tht or Thaath) son of Ephraim, nephew of Menasseh and grandson of Joseph.

The temple of *Ptah*, which is also stated (Bunsen, iv. 502) to have been built by Menes, and thus spoken of in i. 385, "This principal temple was at Memphis, built by Menes, contemporaneously with the city," is another identification of him with Menasseh, for, according to the Bible, his grandfather was named *Poti*, See Genesis xli. 51, where "*Poti* Pherah" (improperly printed Poti-pherah in the English Bibles), "priest of On," is stated to have been father of Asenath, who was mother of Menasseh, the word Pherah which follows his name being merely a subsequent Hebrew version of his rank as priest; in sound this word is of course very similar to Pharaoh, but not only does the whole context of the chapter show that he was not a Pharaoh, but the Hebrew word used is different, the one being פֶּרַעַה and the other פֹּרֵי. Who this Poti was—that is to say, whether he was a descendant of Shem, Ham or Japhet—it is of course impossible to say with certainty; but the fact of his being a priest renders it more than probable that he was a Shemite, and Joseph, moreover, would not have been likely to marry out of his own race; I shall therefore consider that Poti was a Shemite, for, at any rate, he was in process of time adopted into the family of Israel as such, being the grandfather of Ephraim and Menasseh—namely the progenitors of two of the tribes of Israel.

This brings us to the mythological portion of our subject, previous to commencing which, and thereby dismissing Menes, the so-called first king of Egypt, it is only necessary to point out that he has been proved to be Menasseh of the Bible by the following historical connections: firstly, with Menasseh's grandfather Poti, *otherwise* Ptah; secondly, with his other grandfather, Jacob, *viz.* Isra-el, *otherwise* Asra or Osiris; thirdly, with his father, Joseph, *also otherwise* Osiris and one of the triad of gods who preceded him; fourthly, with his brother Ephraim, *otherwise* Phre; fifthly, with his two nephews Tht or Thaath, *otherwise* Teti or Athothis, kings of Egypt, who succeeded him; sixthly, with his full cousin Maphi or Momphis, from whom the town of Mefi or Memphis, which Menes built, was named; seventhly, with his cousin Opphis, from whom the celebrated

bull-god Apis had his name; eighthly, with his own name—Menasseh, from whom Meneuis, the other bull-god (which was sacred to Phre—namely, Menasseh's brother Ephraim), was named; ninthly, by the name of his dynasty, *viz.* Tanite or Thinite, from his nephew Tahan or Theen; and, finally, by the close proximity of King Menes to another king named Ousaph, which may have been his father, Ioseph, misplaced on the list, or a descendant named after him, for it is absurd to suppose that Menes and Menasseh lived 2,000 years apart, now that we have shown that they were both connected by close blood-relationship, or at any rate by so many contemporaries, bearing such similar names and in the same place.

Before the identification of Menes and Menasseh can, however, be considered complete by the double chain of names above quoted, Osiris will have to be shown to be Jacob or Israef and also Joseph, while Phre will have to be still further shown to be Ephraim, both of which will be done almost immediately.

On reference to Cooper's Archaic Dict., it will be seen that the name given in the Egyptian mythology to the rule of the gods upon earth is *Hor Shesu*; and on reference to Josephus against Apion, book i. chap. 14, it will be seen, on the authority of Manetho the Egyptian, that in this self-same city of Memphis the *Hyc Sos* lived, which he explains to mean in Egyptian "the shepherd kings," *Hyc* meaning "a king" and *Sos* "a shepherd," which is confirmed by Bunsen, in vol. v., from the hieroglyphics: thus—

401 Hek, or 369 Ak, a ruler.

388 Hek, to rule.

586 Shasu, Shos, shepherds.

And in Cooper's Archaic Dictionary we find

Hykshos (*Hyk*, "ruler;" *Shasu*, "shepherds"), the name given by the Egyptians to the terrible Syrian invaders, who were subsequently driven out.

Now, *Her* is stated in Bunsen to mean "a god"—that is to say, *any god, or gods in general*—thus (i. 368) "the name 'God' "is sometimes expressed by a hawk, *viz.* *Her* (*Horus*), which "is likewise the name of a particular god;" again (i. 404), "Muntu is called *Her* (God) of both Egypts," and again (i. 439, right-hand column), "in Egyptian *Her*, i.e. God;" and as *Her*, *Har*, *Hor* are merely English variants of the same Egyptian word, we may fairly say that *Hor Shesu* (which Cooper states to be the name given in the Egyptian mythology to the rule of the gods on earth) really means "the shepherd gods," in contra-

distinction of *Hyc Sos* (or, as Cooper calls them, *Hyk-Shos* or *Shasu*), "the shepherd rulers;" and therefore as they lived at Memphis, which was built by *Menes*, where the worship of Apis in the form of a bull was established, it is not surprising that these "shepherd kings" were called *Mena* on the monuments (see Cooper's *Archaic Dictionary*, under *Hyk-Shos*), which identifies *Menes* with the shepherd kings, and *Mena* is stated in the Egyptian vocabulary (Bunsen, v. 434) to mean "a shepherd," and *Mna* or *Mena* is also stated to be an Egyptian reading of this very *Menes* who built Memphis (see Bunsen, iv. 502), which is precisely what one would expect to hear concerning *Menasseh*, grandson of Jacob, who before all other things was a shepherd, like Isaac, his father, and Abraham, his grandfather; and does not רחל viz. *Rhl* or *Rahal* (which is the Hebrew way of writing the name which is translated Rachel in English, viz. the wife of Jacob, mother of Joseph, and grandmother of *Menasseh*), mean a "sheep" or "ewe" in Hebrew? At any rate it is translated *ewe* in Genesis xxxi. 38 and xxxii. 14, and *sheep* in Canticles vi. 6 and Isaiah liii. 7; and, moreover, for what conceivable purpose is the god Osiris, or more correctly *Asra*, continually represented on the monuments with a shepherd's crook in his hand, if it is not to denote that he was a shepherd, or a god of shepherds?

This brings us to Jacob's other name, viz. *Israel* (Hebrew יִשְׂרָאֵל viz. *Ysral*, which has no meaning as one word in Hebrew, nor has any word which contains all the elements of this name any meaning in any other language; moreover, it is evidently a compound of *Ysr* (or *Isra*) and *Al* or *El*, which latter word, whether spelled *Al* or *El*, means "God" in Hebrew, whatever *Ysr* (or *Isra*) may mean; the word therefore should stand in Hebrew *Ysr-Al* (or *Isra-El*), viz. *Ysr* (or *Isra*) the god, which is strictly equivalent to the god *Uasar*, *Hesiri*, or *Asra*, viz. the Egyptian readings of his subsequent Greek form *Osisis*, which in Æolic Greek is *Ysirisi*.

Now, we see by Genesis xxxii. that Jacob pretended to have actually wrestled bodily with God, face to face, that God begged of Jacob to let him go, but he refused to do so till he had blessed him, after which Jacob called the place *Peniel* (Hebrew פְּנֵי אֵל viz. *Pny-Al* or *Pny-El*, which means "the face of God"): because, said he, "I have seen God face to face and am preserved;" and, as we see that his descendants have not been ashamed to hand down to posterity this Biblical but nevertheless blasphemous lie, what improbability is there in his pretending also to divine power and in his being known by his descendants as the god *Uasar*, *Asra*, *Hesiri* or *Osiris*, which is, in

fact, the exact equivalent of his *alias* Isra-El? There is, in fact, no improbability in it, moreover, it was so, and the proof is visible to all men's eyes this day who choose to read Genesis xxx. and then to look at an image or picture of Osiris. In that chapter it is explained (*verse 37 et seq.*) that Jacob took *green rods*, and having *peeled* white *strakes* on them, he set the rods in the water troughs, so that *the flocks* conceived before the *rods* when they came to drink, and in consequence brought forth cattle ring-straked, speckled and spotted, which was the cause of his becoming very rich in cattle; for it had been previously arranged with Laban that Jacob should receive, as his wages, all the ring-straked, speckled and spotted offspring of the flocks which were not so marked. Now, without entering into any discussion about whether such a process would, or would not, cause unblemished cattle to produce blemished cattle, it is pretended, whether truly or falsely matters not for our purpose, that Jacob became rich as a *shepherd* by means of these *green rods*, so *peeled* as to show *white strakes* where *the bark had been removed*; and on reference to Bunsen, vol. i. plate 5, or in fact to any of the usual representations of Osiris, whether on the monuments, the papyri or the engravings from them, it will be seen that he is represented as holding a *flail* in one hand and a *crook* in the other, both the handles of which are *peeled in stripes*; and on the large coloured bas-relief on the walls of the Egyptian ante-room in the British Museum, cast from the original temple sculpture and painted in imitation thereof, it will be seen that Osiris, or more correctly Asra, holds a large *green crook* (in addition to his flail and a shorter crook), composed of *alternate black and white strakes*, which very peculiar insignia establishes at once, and without doubt, the identity of Jacob, *alias* Israel or Isra-El, *viz.* Jacob the god Isra, with the god Asra of the Egyptians, better known in Europe by the Greek corruption thereof, *viz.* Osiris, for this is not a question of a mere rod or crook, which might be reasonably connected with any shepherd, it is the peculiarity of its appearance which constitutes the strength of the connection; for neither in the Bible nor out of it, so far as I am aware, is any other man historically or metaphorically connected with a wand peeled in streaks.

There can be no need of connecting the god Asra, Usar, Hesiri or Osiris with his own name by etymological connections, which, if desirable, could be readily done; as, for instance, his flesh is always represented blue on the monuments, and to this day *Azzurra* in Italian, *Asur* in Welsh, *Azur* in French and *Azure* in English mean "blue," but this proves nothing beyond the fact, which I enunciated in Chapter II., *viz.* that etymology

may be relied upon to confirm recorded facts. But the case is otherwise with Jacob, his name does require etymological connection with the word Asra, Uasar, Hesiri or Osiris, and therefore I shall bring such connections forward. The Bible, as we now have it, tells us that he was called *Israel*, and I have shown, in two ways, that this should be read *Isra El*, meaning "the god Isra," if, therefore, I show that he, as Jacob, is *per se* etymologically connected with the word *Isra*—that is to say, if I show that subjects, with which Jacob is personally connected by the Biblical record, are expressed by the word *Isra* or *Asra*—I shall have proved to demonstration that the correct reading is *Isra El*, viz. the god *Isra*, and therefore his unwarrantable assumption of the offices and functions of God, or the unwarrantable assumption which his descendants made for him, when they deified this lying trickster, who deceived his blind father, and caused him to be worshipped as *Asra* or *Osiris*, Lord of the World! King of the Gods! Lord of Life! and Eternal Ruler! (see Wilkinson, iv. 320); or, as we find him described in the Egyptian *Funereal Ritual*, chapter 142 (Bunsen, v. 276, 277), viz. in "the book of preparing the dead knowing the names of Osiris"—

- "Osiris, Universal Lord!
- "Osiris, Lord of Millions!
- "Osiris, King of the Gods!
- "Osiris, Lord of the Land of Life!
- "Osiris, in Earth!
- "Osiris, in Heaven!
- "Osiris, the Sun, Lord of the Horizons!"—

such assumption, I say, can no more be shielded by joining these two words together and calling him *Israel*, instead of *Isra El*, *Isra Al*, or *the god Isra*, for that is what he and his descendants pretended to, and they shall not wriggle out of it; for whereas I shall now, by etymological connections, identify the word *Asr*, *Asra*, *Hesiri* or *Isra* with the principal recorded circumstances of Jacob's life, I defy all the world to do anything of the kind with the word *Israel*.

My readers will not have forgotten that, in Chapter III., I pointed out that the origin of those tithes, which the clergy, here and elsewhere, still collect in the name of God, arose in the ten per cent. commission which Jacob is stated, in Genesis xxviii. 22, to have offered unto the Lord, and which the Lord is stated to have delicately reminded him of, in Genesis xxxi. 13, when he had become rich by over-reaching Laban in the matter of

ring-straked cattle, and which tithe was afterwards definitely laid down as a law in Leviticus xxvii. 30-34. It will also be remembered that I substantiated the connection of Yakb, Iacob or Jacob with the word *ten* by showing that in seven different languages of Africa it is still expressed by words derived from his original name of Yakb—viz. *Ukob*, *Achabba*, *Hokpa* and *Igbe*. I shall now connect the same thing with the name Ysr or Isra, subsequently given him, and shall do so in the very language of the Bible, and even in the very passage which records the blasphemy.

Hebrew	Asr (עשר), the tenth, ten; to tithe. Genesis xxviii. 22, and of all that thou shalt give me, I will surely give <i>the tenth</i> unto thee. 1 Kings vi. 23, two cherubims <i>ten</i> cubits high. Deuteronomy xiv. 22, thou shalt truly <i>tithe</i> .
Beran African	Esire, ten.
Soa African	Asara, ten; <i>Wadai</i> and <i>Adirar</i> , African, the same.
Swahili A.	Ashara, ten.
Arabic 856	Aushr, a tenth part, a tithe; receiving as tithes from the people the tenth of their flocks.
Arabic 856	Aashr, taking one from ten.
Arabic 116	Aashar, or 857 Aashiraa, <i>plural</i> s of Aushr and Aashir, tenths.
Arabic 855	Aashshar, a tithe collector.
Arabic 856	Aushariy, subject to tithes, tithable.
Turkish 822	Ashar, <i>also</i> Ashara, ten.
Turkish 822	Ushr, <i>plural</i> 469 Ashar, a tenth part, a tithe.
Turkish 813	Ashir, a tenth, a tithe gatherer.
Hindu 1452	Ushr, or 1453 Ashir, a tithe, a tenth part.

It will be remembered that in *verse* 18 of same chapter, viz. Genesis xxviii., we were informed that, immediately previous to this offer of ten per cent. to the Lord, "Jacob . . . took the stone "that he had put for his pillow, and set it up for a pillar and "poured oil upon the top of it." In Chapter III. I demonstrated that etymology confirmed this statement, by showing that, in twelve African dialects, the word *Egbo* means "palm oil," and that in two others, *Egbe* means "a stone"—words evidently derived from Yakb; I shall now connect both these things also with the name Ysr or Isra, subsequently given him, as I have already done in the matter of tithes.

- Hebrew Yzhr (יִזְהַר), oil, anointed.  
 Numbers xviii. 22, all the best of *the oil*.  
 2 Chronicles xxxi. 5, corn, wine and *oil*.  
 Zechariah iv. 14, the two *anointed ones*.
- Arabic 1368 Wazir, *feminine* Wazra, greasy.
- Sanscrit 192 Ausira, a particular kind of unguent.
- Baga African Asar, a stone; *Timne* and *Landoma*, African, the same.
- Adirar African Hasar, a stone; *Beran*, African, the same.
- Japanese Hashira, a pillar or column. (J. C. Hepburn's *Japanese Dict.*, Shanghai, 1867.)

I substantiated the Biblical record in the same way, when we were informed, in Genesis xxxvii. 34, 35, that Jacob wept long and grievously for the loss of Joseph; by bringing forward six words in Egyptian, Arabic, Caribbean, &c., derived from his name Yakb—viz, Akb, Aakbi, Acabu, Ayakouaba, Akap and Wakkab—signifying “lamenting, mourning, weeping,” &c.; I will now connect this subject also with his *alias* Ysr or Isra.

- Hebrew Yzr (יִצַר), distressed.  
 Genesis xxxii. 7, Jacob was greatly *distressed*.
- Sanscrit 100 Asra, or 101 Asru, a tear.
- Sanscrit 100 Asraya, to shed tears.
- Hindu 112 Asru, a tear.

Again, Genesis xlii. *et seq.* records how that, the famine being sore, Jacob sent his sons to Egypt to buy bread, “that they might live and not die;” and further that, when they had eaten up that which they had purchased, Jacob besought his sons to go to Egypt a second time “to buy a little food;” the family, in fact, were starving. In Chapter III. of this work, I substantiated the record etymologically, by quoting various words derived from Yakb or Jacob, viz. Ikhak or Hakak and Ikhak, signifying “being barren for want of rain” and “starving;” I shall now in the same way show that words derived from Ysr or Isra, which I maintain to be the correct form of the name subsequently given him, express the same meaning, though neither in this nor in any of the preceding cases can any word be found, *in any language*, coinciding with the name Ysral or Israel, which will do so.

- Hebrew Hsr (חָסַר), to lack; want, in want.  
 Deuteronomy ii. 7, thou *hast lacked* nothing.  
 2 Samuel iii. 29, that *lackest* bread.  
 Job xxx. 3, *want* and famine.  
 Deut. xxviii. 24, in nakedness and *in want*



Hindu 226	Osra, vicissitude.
Hindu 226	Auser, anxiety, solicitude.
Hindu 226	Usar, barren.
Greek	Oizuros, Oizura, woeful, pitiable, miserable, dreary, sorry, wretched, poor.
Arabic 482	Hazraa, eager to eat or drink.
Sanscrit 132	Asira, voracious.
Latin	Esurio, to be hungry.
Latin	Esuries, Esuriei, hunger.

When speaking of Jacob's escape from the wrath of Esau by fleeing to Haram, his subsequent flight from there, with the ill-gotten wealth out of which he had juggled Laban, and his final journey into Egypt, I quoted the following words as being derived from his name and referring to these circumstances:—

French Romn	Achaper, to escape, to flee away.
French	Echapper, to escape.
French Romn	Acciper, to take, to convey away by sleight of hand or to pilfer.
Arabic 864	Aikab, making gain or plunder.
Japanese	Hakobi, to transport, to convey, to move from one place to another. ( <i>See J. C. Hepburn's Japanese Dict.</i> , Shanghai, A.D. 1867.)

And, here again, I will quote the following words derived from his *alias* Ysr or Isra, which practically convey the same meanings:—

Arabic 88	Israa, travelling by night, carrying off by night.
French Romn	Essorer, to arise, to go out, to take flight, to march.
French Romn	Houssurer, to take away, to carry off.
French Romn	Esrer, to travel.

As most of the above are from the French and French Romane, it may be as well to remind the reader, that the final *er*, in the above quotations, is merely the *removable* final denoting the infinitive mood.

Thus we find that, whether we turn to the matter of tithes inaugurated by Jacob or whether we turn to Jacob's stone, to the matter of anointing, to his grief for the loss of Joseph, to his subsequent starvation during the famine, or his flight to or from Haram, &c., the Biblical record is substantiated etymologically by words derived from his name Yakb, and equally so by others derived from his *alias* Ysr or Isra, which demonstrates, as positively as anything can do, that his *alias* was not Ysral or Israel, but Ysr or Isra, the word Israel being, as I have already said, a compound of *Isra* and *El*, meaning "the god Isra, Asra, "Osiri or Osiris," which grew into use after he was deified.

The above are by no means the only instances where episodes in Jacob's life have been handed down etymologically to posterity under his *alias* Ysr or Isra ; and although I have not (in the cases, I am now about to quote) met with words derived from Yakb having the same meaning, their value is nevertheless undeniable, as they tally with the record of Genesis. For instance—

In Genesis xxvii. we learn how that Jacob, being the younger, obtained precedence of his elder brother Esau.

Gaelic	Osar, younger.
Irish	Osar, the younger.
Gaelic	Osar, preferment.
Irish	Osar, exaltation, preferment. ( <i>See Supplement.</i> )

In Genesis xxxii. 10 Jacob is stated to have remarked, "With my staff I passed over this Jordan."

Latin	Asser, Asseris, a pole.
Egyptian 354	Ashr, a river.

In Genesis xxx. 43 we read, "And the man [Jacob] increased "exceedingly, and had much cattle, and maid servants, and "men servants, and camels and asses."

Hebrew	Asr (אשר), to become rich ; riches, Hosea xii. 8, yet <i>I am become rich.</i> Ps. xlix. 16, when one <i>is made rich.</i> 2 Chron. i. 12, I will give thee <i>riches.</i>
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Arabic 22	Asra, wealthy.
Arabic 196	Isar, being opulent ; wealth.
Arabic 1414	Yasar, ease, plenty, affluence, opulence.
Turkish 1136	Yessar, riches, wealth.
Hindu 2217	Yasar, wealth, prosperity.
Hindu 2217	Yasar, plenty, opulence, affluence.

Jacob was a shepherd, as we all know ; in fact, it is recorded, in Genesis xlvii. 3, that when his son Joseph introduced five of his brothers to the Hamite king, whose hospitality was so wofully abused, they told him, "Thy servants are shepherds, both we "and also our fathers."

Welsh	Heusawr, a herdsman.
Welsh	Heusori, to act as a herdsman.
Arabic 101	Isar, <i>plural</i> Usur, dry herbage, hay.
Arabic 197	Aysar, fresh grass, dry hay.

In Genesis xxxv. 22 we hear that Reuben, Jacob's eldest son, went and lay with Bilhah, one of his father's wives.

Arabic 853	Aazwar, a cuckold.
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Other identifications of the sort could be produced, no doubt, but surely what has been already said is sufficient to prove, once for all, that Jacob of the Bible, called also Israel and the progenitor of the Israelites, should be called in Hebrew Ysr-Al or Isra-El, *viz.* "the god Isra," and that he is identical with the Egyptian god Asra, better known now as Osiris, the worship of whom was the head and front of that Egyptian idolatry which Egyptologers affirm was established there over 7,000 years before Jacob was born. Do any think, however, that it is to confute them I have taken so much pains to bring the origin of it home to Jacob? If so they are mistaken; I place no value upon the whole study of Egyptian mythology *in itself*, there is nothing in it worth a moment's thought, neither would I have wasted the time and research necessary to probe Egyptian mysteries, if the result were only to show their intimate connection with such a contemptible fellow as Jacob; a lying pretender like this would have been too despicable a subject for me to have wasted good work upon, my object in all these things is far different to this, it is for the sake of The New Nation that I have worked—that is to say, it is for the sake of the remnant of the race of Ham, who, for centuries, have borne the blame of being the originators of idolatry, and of having corrupted the race of Israel, by their example in this respect while the Israelites were in Egypt (accusations which are both of them utterly unfounded and untrue), that I have bothered my brains about such rubbish as this Egyptian idolatry, taken by itself, amounts to; it is, therefore, to defend and exculpate the innocent, and not to blame the guilty, that I have come before the world; the faulty and their faults might rest for ever in oblivion as far as I am concerned, that is a matter which belongs to God, not to me, the only ambition I have, is to lend a helping hand to the race of Ham, that deserves it, and to lead them out of the darkness in which they have been kept so long. To proceed, therefore: "According to the monuments and Herodotus, Osiris and Isis are the centre of Egyptian religion "or worship, and it is an essential part thereof that they are "connected with Phœnicia and Syria." (*See Bunsen, vol. i. page 443.*) As Phœnicia is that country which laid between Egypt and Syria, and, in fact, is the same as Canaan or Palestine, these three countries—*viz.* Syria, Phœnicia and Egypt—coincide exactly with the places Jacob was connected with, as he lived in all three, and in those three only; with this I shall quit the subject of Jacob.

In Bunsen, vol. i. page 367, we learn that the Egyptian gods were divided into three orders, and therefore it is natural to look

at them in that connection, expecting to find each order distinct in itself; but, in all Egyptian matters, what might be expected is precisely the thing least likely to be, for everything is whimsical, unconsecutive, inconsequent and unreal, which constitutes the mystery of the whole subject; everything about it is purposely incongruous, for no real and beneficial lesson was intended to be taught by these fanciful and groundless pretensions to occult and superhuman knowledge; humbug was the object and disguise the means. For instance—

“Isis is the mother, sister, wife and daughter of Osiris; “Osiris is the brother, son, husband and father of Isis; Horus is “the son and brother of Osiris, and is also Osiris himself.” (See Bunsen, vol. i. page 438.)

It is evident that any fool who might be privileged to kick over the traces of common sense could make a mystery on such terms as these; unreflecting enthusiasts, who superstitiously reverence whatever they do not understand, have believed that some great and subtle truth underlaid such rubbish as this, while shallow-brained thinkers and unwise philosophers have concluded that some divine mystery was partially revealed in these preposterous dogmas; for there is a general tendency to associate with God whatever is incomprehensible, forgetting that everything really connected with Him, though often incomprehensible, is always self-evidently true, whereas these things, though incomprehensible, are self-evidently false, and moreover totally irrational; this is the difference between that which is true religion and that which is not.

“The genealogy of the gods also, as represented on the “monuments, represents the divinities of the three orders, as “one indivisible whole.” (See Bunsen, vol. i. page 440.)

“The same god may belong to two different orders in two “of his characters, and may be produced from different parents; “Khem was his own father.” (See Rawlinson’s *Herodotus*, Appendix, book ii. page 290.)

“The Osiris deities are the third order of gods, according “to the testimony of the monuments they are also the first and “second order itself.” (See Bunsen, vol. i. page 413.)

To show any parallel of consecutive consanguinity between a given number of gods with such a system of genealogy as this, and the historical tables of Israelite descent, would be so manifestly impossible that I shall no more attempt it than I shall endeavour to explain the principles of the Egyptian religion; these are chiefly contained in the *Funereal Ritual*, which, as it reads now, is the most tangled intricacy of unmitigated balderdash that perhaps ever was read, and must have appeared

so to its patient translators; lunacy got drunk is nothing to it; the ravings of one mind are always somewhat connected, even when deprived of reason, but this is madness without method, it seems, in fact, to have been a gathering of the ravings of all the lunatics of a nation during centuries jumbled up together, while the most lucid parts of it appear like the stilted rhodomontade and incoherent ranting of a half-witted negro, who, having heard somebody preach in a foreign tongue, is holding forth to his comrades, assisted by occasional remarks from a drunken imbecile whose thoughts are running on something else. It occupies altogether 165 pages in vol. v. of Bunsen's work, and the following extracts, which as a total occupy about one page of it, give some idea of the style, but the whole need be read in order to appreciate the utter senselessness of this fatuous gibberish.

Extracts from the *Funereal Ritual* of the Ancient Egyptians. (Bunsen, vol. v.)

“Preservation of the body in Hades (pages 187 and 188).

“CHAPTER XXIX.—The Chapter of how a person avoids that his heart should be taken from him in Hades.

“Stop! emissary of the Gods! for thou comest to take this heart of the living. Thou hast not had given to thee this heart of the living. The Gods have not snapped up these offerings of food from me. They fell down to me on their faces, themselves annihilated on this earth.”

“CHAPTER XXXIII.—The Chapter of stopping all snakes. *Vignette*, the deceased turning back a viper (page 191.)

“Oh, walking Viper! Makest thou Seb and Shu stop? Thou hast eaten the abominable rat of the Sun, thou hast devoured the bones of the filthy Cat.”

“CHAPTER XCIX.—The Chapter of leading the boat in or out of Hades (page 234).

“Oh, Bringer of the Bark in this dreadful shore! I bring the bark. I have weighed anchor in peace. Come—come—near—near. I have come to see my father Osiris. Oh, Lord of Clothes, prevailing by his courage, or turning back hearts! Oh, Lord, destroying a man in the passage! Oh, passage out of this border of the Apepi! Oh, Binding up the Heads, setting the limbs when they come from the Assaulters!” &c. &c.

“CHAPTER CV.—The Chapter of welcoming or supplying the existence of a person in Hades. *Vignette*, the deceased adoring a stand of food (page 239).

“Hail, Food of my day! Let me come to thee! I rise, I animate, I prevail. I am well. I pass. I bring grains of

“incense. I purify thy being by them. Open thou the coil.  
 “Hailed are the wicked. I have said the opposite of the Evil.  
 “I have done what they could not when I was the amulet of  
 “green felspar protecting the throat of the Sun. I am given to  
 “those who are in the horizon. They supply my supply. They  
 “supply the supply of my existence. They supply the supply  
 “of my time as theirs. The Kuphi of my existence is like  
 “theirs. The balance bears the true height to the nostril of  
 “the Sun on the day of my existence (food) through thee.  
 “Made are the head and arms through thee. I am the seeing  
 “eye, the listening ear. But when I am the Bull of the pastur-  
 “ing cows, I am at the upper parts of the heaven.”

“CHAPTER CXIII. (page 246).

“I knew the secret of An, it is Horus, it is how his mother  
 “made him. The crocodile God Sebak, Lord of the Stream, he  
 “fishes it, he finds his mother grew at the proper place. Says  
 “Sebak, Lord of the Stream, ‘I have enquired and sought after  
 “thy places, sticking my fingers under them at the river’s banks.  
 “I have terrified them with mighty terrors, the chasing was  
 “made terrible.’ Says the sun, ‘I have compelled the fishes to  
 “go to the place of Sebak, and his hands find out for him  
 “Horus in the region of fishes.’”

“THE HOUSE OF OSIRIS (page 281). Seventeenth Gate  
 “(page 290). *Vignette*, the deceased adoring a god holding two  
 “swords at the gate.

“Hail! says Horus, to the seventeenth gate of the Meek-  
 “hearted, I have made a road. I know thee by knowing thy  
 “name, I know the name which is within thee. Greatest in  
 “the Horizon! Lord of Gore, trampling in blood! Monster!  
 “Prevailer! Mistress of dissolution! thou art holding a judge-  
 “ment of the clothed and naked. Thou mayest go; thou art  
 “purified.”

Hopelessly mad, incongruous and silly as this *Funereal Ritual* undoubtedly is, it is nevertheless of great importance for three reasons—*firstly*, because “Copies of the *Funereal Ritual*, “more or less complete, are found in the hands of most mummies or in the coffin which encloses them” (*see* Champollion, 6 quater.); and a book which, no matter how silly, constituted the religion of a people who have played such an important part in the world’s history as the Egyptians of the pyramid and subsequent period have played, can not fail to be important as an evidence of the depths of degradation to which the religious fanaticism that is bred of symbolism and idolatry will drag a

people, who, as is evident by the ruins of their buildings, and the relics of their utensils, were otherwise sensible and clear-headed; for such is the boundary line, placed by the Almighty Creator of all things, between those things we may know and those which we may not, that a man whose brain may with the greatest ease be enabled to grasp the whole science of mathematics, who may be an adept in chemistry, following the various combinations of the subtlest gases, or by astronomical observations foretelling when storms may be expected and where, no sooner attempts to pass from the legitimate domain of man into that which belongs to God alone, such as the how, why and wherefore of our creation, or the details of the world to come, than, despite his knowledge, despite his otherwise clear brain, he is instantly, helplessly and hopelessly out of his depth, and talks as senselessly as the above, or thereabouts, from the moment he attempts to go beyond the only safe ground—namely, that, as God is good and all-powerful, He made us for a good reason and a good purpose, which He, in His own good time and way, will unfailingly accomplish.

It is, *secondly*, of importance because the dogmas and mysteries of the Christian religion are based on the dogmas and mysteries of the Egyptian idolatry, from which it emanated, as I have demonstrated in the chapter which precedes this. And, *thirdly*, the value of this rubbish is about equivalent to that which a man utters in his sleep, for in the same way as a person who is talking while in that state, though giving fitful expression to a most incoherent dream, affords to a listener some clue as to who he is talking of by mentioning their names, so in this Egyptian Ritual one can discern that it is the house of Israel that is being spoken of, which is all that is necessary for my present purpose to prove. For instance—

“ I am *Thoth*, who comes out of the temple of *Annu* [Heliopolis] ” (chapter iii. page 164).

“ He is spiritualised under the name of *Akhu*. . . . He has “ got ready thy path under the name of *Apheru* ” (chapter cxxviii. page 262).

*Achi* was son of Benjamin, *Annu* is the place of which Joseph's father-in-law was priest, while *Thaath* and *Epher* are the names of two of his grandsons. Without, however, multiplying instances, the following settles the question:—

“ Osiris, the revealer of good, is *Asb*, my brother, *Asb* is “ Osiris . . . his father is *Seb* ” (page 212).

This betrays definitely that Osiris, who we have shown to be Jacob, is Joseph as well; or, in other words, that Osiris, *viz.* *Asra*, includes them both, as to this day Israel includes not only

Jacob, but all his twelve sons, and all the thirteen tribes descended from them; and, therefore, in this sense, there is nothing out of the way in Asra or Osiris being Joseph and Benjamin as well as Jacob. Concerning Joseph, however, or more correctly Yosph or Yosp, which is the strict reading of his Hebrew name, on reference to Bunsen, i. 272, it will be seen that on the supposition that the Egyptian language did not possess any sound like *o*, that letter is not used in giving the equivalents of Egyptian hieroglyphics; therefore if Yosp (*viz.* Joseph) were written in this Ritual as plainly as possible in the hieroglyphics, the rendering would be Iasp or Asp, for *y* is never used as an equivalent of the hieroglyphics, and *Asp* is to all intents and purposes the same as *Asb*, mentioned in the above quotation. We therefore have the Hebrew Yosp, better known in English by the corruption of Joseph, mentioned *by name* in the Egyptian Ritual, and he is not only there called "*the revealer of good*," which is precisely the character claimed for him in Genesis xli. with reference to the counsel he gave to Pharaoh concerning corn, but he is definitely stated to be Osiris, *viz.* *Asra*, and we know he was *Isra*-elite; but, more than this, he is stated to be son of Seb; now, in Bunsen, vol. iv. 317, we are told that "Keb is Seb," therefore Seb must be Keb; and bearing in mind the rule in Egyptian grammar laid down in Bunsen, vol. i. 272—*viz.* that "the vowel could be sounded after the consonant or before, thus *n* was *en* or *ne*"—we find that "his father is Seb" is only another reading of "his father is Keb" or "his father is Ekb." The true reading, therefore, of this passage from the Egyptian Ritual is, "Asra, the revealer of good, is Yosp, my brother, Yosp is Asra . . . his father is Ekb." Or (put more completely according to the English idiom and spelling), "Joseph the Israelite is my brother; he was a revealer of good; his father was named Jacob."

Thus, this apparently unimportant passage in the Ritual definitely connects Joseph with his father Jacob, as well as with their mutual name of *Isra-El*—*viz.* the god *Asra*, *Hesiri* or *Osiris*.  
Again—

"According to Diodorus Siculus, Osiris, the husband of Isis, reigned in Egypt. . . . Among other things they taught their subjects to make wine and beer. . . . Osiris was a festive prince." (*See* Bunsen, vol. i. 138.)

"Osiris, as god of the lower world, was called 'the refresher of his brothers.'" (*See* Bunsen, vol. i. 430.)

Thus, although a god, Osiris was a man, and one who had reigned in Egypt. We have already shown evidences that Joseph reigned in Egypt, and Genesis xliii. records that he entertained



his brothers, making them a feast, "and they drank and were merry with him," he therefore was, on that occasion at any rate, "a festive prince," and "refresher of his brothers," moreover, he invited them into the land of plenty during a great famine.

To complete the proof of Joseph's identity with Osiris, I ought logically to show it by etymological connections, as I did in Jacob's case, expressing incidents in Joseph's life recorded in the Bible by words derived from his *alias* Osiris—that is to say, from the Egyptian form of it, *viz.* Asra, Uasar or Hesiri. This, therefore, I shall do as follows, which will complete my proof that Joseph of the Bible is one and the same individual as the Egyptian god Osiris, who was blasphemously styled "Lord of Life," "Eternal Ruler, Osiris Universal Lord and King of the Gods," whose worship it is pretended was established there over 7,000 years before Joseph was born, and so pretended in the very book from which I have drawn so many proofs to the contrary—*viz.* *Egypt's Place in History*, by C. C. J. Bunsen, D.Ph. and D.C.L., whose testimony upon these Egyptian matters is doubly valuable, as, from the very fact of his work having been written to support a view so opposed to that which I am proving, the statements he makes are beyond all suspicion of having been biassed in favour of that which is contrary to his own theory.

It will be remembered that in Chapter III., when treating of Joseph and that passage in Genesis xxxix. 4, 5, where it is stated that Potiphar made Joseph overseer of his house, and put into his hands all that he had, I brought forward a variety of words derived from Ioseph signifying accounts, reckoning, calculation, computation, &c.; the following is a facsimile in meaning, but derived from his *alias* Asra or Hesiri:—

Arabic 461	Hasir, a calculator, a numberer.
Persian 71	Asara, computation, calculation.
Hindu 958	Hasr, reckoning, counting, number.

Gen. xxxvii. records how Joseph was sold by his brothers for twenty pieces of silver, carried into Egypt and sold to Potiphar, in whose house he became overseer, after which in Gen. xxxix. we learn that he was put into prison; in Chapter III. I brought forward words derived from Ioseph meaning a slave, servant, &c., I will now bring forward words denoting a prisoner, derived from his *alias* Asra, Uasar or Hesiri, even in Hebrew, and in the very passage where the circumstance is narrated.

Hebrew	Asr (אסר), a prison, a prisoner.
	Judges xvi. 25, called for Samson out of the <i>prison</i> house.

	Isaiah xlix. 9, say to the <i>prisoners</i> .
Hebrew	Asyr ( אֲסִיר ), a prisoner, a prison. Gen. xxxix. 20, and Joseph's master took him and put him into the <i>prison</i> , a place where the king's <i>prisoners</i> were bound. Ps. cii. 20, the groaning of the <i>prisoner</i> .
Arabic 71	Isar, captivity.
Arabic 93	Asir, <i>plural</i> Asra, Asara, Usara or Usaraa, a prisoner, a captive, a bondman; imprisoned.
Arabic 93	Asiri, captivity, slavery, bondage.
Turkish 461	Essir, a captive, a slave while in the market for sale or on the road thereto.
Turkish 458	Essr, making captive.
Turkish 458	Ussr, captivity.
Hindu 120	Asir, a prisoner, a captive.
Hindu 120	Asiri, imprisonment, captivity.

This, however, is not his only connection with this subject, for another episode in his career links him with the same idea, although he then played the very reverse of a prisoner's part; but the two transactions are so bound up with captivity that it is impossible to separate strictly the words derived from one circumstance from those derived from the other; the following is the episode I allude to, and in this case also the actual word is used even in Hebrew, in the very passage where the circumstance is related, *viz.* verses 19 and 24:—

B.C. 1707.

GENESIS XLII.

- 14 And Joseph said unto them . . . .  
 16 Send one of you and let him fetch your brother, and ye shall be kept in prison.  
 17 And he put them alltogether into ward three days.  
 18 And Joseph said unto them the third day, This do, and live:  
 19 Let one of your brethren be bound in the house of your prison; go ye, carry corn for the famine of your houses,  
 20 But bring your youngest brother unto me.  
 24 And he took from them Simeon, and bound him before their eyes.

Arabic 34	Ihzar, summoning, citing, causing or ordering to bring or be brought into one's presence.
Turkish 440	Ihzar, a bringing into some one's presence, a citing to appear, summoning.

- Hindu 61 Ihzar, a summons, summoning, the act of causing to be present.
- Hebrew Asr (אָסַר), to bind.  
 Gen. xlii. 19, let one of your brethren be bound.  
 Gen. xlii. 24, and Joseph bound Simeon before their eyes.  
 Judges xv. 10, to bind Samson are we come.  
 2 Chron. xxxiii. 11, and bound him with fetters.
- Hebrew Asor (אָסַר), bands.  
 Judges xv. 14, his bands loosed from off his hands.
- Assyrian Esiri, bands.
- Bambara A. Assiri, to bind.
- Arabic 88 Asr, binding, tying; a chain.
- Arabic 71 Isar, plural Usur, a chain, a fetter.
- Arabic 93 Asir, plural Asra, Asara, Usara or Usaraa, bound with thongs, chained in fetters.
- Arabic 102 Asr, detaining, imprisoning, coercing.

Now, lest there should be any doubt that this is the actual circumstance referred to, we will bring Simeon forward.

- Persian 806 Zamn, a sponsor.
- Arabic 806 Zimn, obligation, suretyship.
- Arabic 806 Zaman, or Zamn, answering or being surety for.
- Arabic 461 Hazir-Zamin, a surety for personal appearance.
- Arabic 461 Hazir-Zamini, a bond for personal appearance.
- Hindu 947 Hazir-Zamin, bail, security for the appearance of another, a bondsman.

The connections for Joseph in this matter—that is to say, the words derived from his name Yosp or Ioseph meaning “twisting a rope tight,” &c.—were brought forward in their place when the same incident was alluded to in Chapter III. This chapter—namely, Genesis xliii.—winds up by informing us that Benjamin having been brought to Joseph, he released Simeon and made them all a feast, where “they drank and were merry with him,” and I have pointed out that the god Asra, Uasar or Osiris was “a festive prince.”

- Arabic 845 Aazir, a convivial meeting.

A variety of words were quoted in Chapter III. as derived from Ioseph in this connection, and in that chapter I also laid

before the reader the words derived from the name of Yosp, Ioseph or Joseph, describing the grain speculation, as, for instance—

B. c. 1715.

GENESIS XLI.

49 And Joseph gathered corn as the sand of the sea, very much, until he left numbering, for it was without number.

- Hebrew      Asp or Asap (אָסַפּ), to gather in, to gather together; the ingathering.  
                     Deut. xi. 14, that thou *mayst gather in thy corn*.  
                     2 Sam. vi. 1, David *gathered together*.  
                     Exod. xxiii. 16, the feast of *ingathering*.
- Irish            Osap, gathering.
- Egyptian 539    Usb, a stack, or (I. 486) to stack corn.
- Egyptian 349    Asf, food, bread.
- Arabic 427      Jazf, buying anything at random, uncertain of weight, quantity or quality.
- Arabic 427      Juzaf, Jazaf or Jizaf, a sale or purchase made without weighing or measuring.

Now, without quoting again the various texts describing how Joseph sold again what he had bought, and sold it at a most extortionate rate (for whereas he gave certain moneys for the corn, he sold it for that money, for more also—for all the flocks, herds and fields of the Mizraim—and yet had enough left to buy the whole race of Mizr as slaves, and feed the influx of Shemites; after which he lent out corn for seed at the extortionate rate of receiving back one-fifth of all the crop, which we may fairly reckon at two thousand per cent. interest, for we read in Genesis xxvi. 12 that when Isaac sowed seed after the famine, the land produced a hundredfold), without, I say, quoting all these texts again, I shall sum up the whole matter in a few words, derived from Joseph's *alias* of Asra, Uasar, Hesiri, Osiri or Osiris; and as this will complete the etymological identity of Joseph and Osiris, I shall then proceed to the next branch of our subject. The words I allude to are as follows:—

- Arabic 460      Hashir, a collector.
- Arabic 1391     Hazr, making haste about any necessary business, purchasing without thought or care, selling dear.
- Persian 70      Azur, or Azwar, avaricious, greedy.
- Latin            Usura, usury, money given for the use of money, interest.

French	Usure, usury.
English	Usury, interest or premium paid or stipulated to be paid for the use of that which is borrowed. This word is usually made use of to denote an exorbitant rate of interest.
Italian	Usura, usury, higher interest than one ought to pay.
Spanish	Usura, usury.
Irish	Uisire, or Usaire, a usurer.

We have seen, from Bunsen, i. 443, that, "according to the monuments and Herodotus, Osiris and Isis are the centre of Egyptian religion or worship." Now, who is Isis, this well-known goddess, whose worship extended from Egypt in all directions? Well, in the first place Isis is merely her Greek name, As, Hesi or Uasi was her Egyptian, and therefore correct, name, the Greek being a corruption, arising from the Grecian custom of adding *s*, *is*, &c., to foreign proper names, as Osiris is the Greek form of Asra or Osiri, and as Iudas is the Greek form of the Hebrew Iuda, &c. &c.; however, her Egyptian name was Hesi or Uasi (*see* Bunsen, v. 582), or As (*see* Cooper); and Hesi, Uasi or As is Asenath, the wife of Joseph; but, to enable the reader to understand this, I must point to the following:—

Arabic 471	Hazf, rejecting, eliding or cutting off a syllable of a word by apocope.
Hindu 952	Hazf, taking away or cutting off a syllable or letter from a word, elision, apocope.
Turkish 648	Hazf, elision.

That is to say, Joseph appears to have had a habit of abbreviating the name of his wife in familiar discourse, as vulgar people still do, sometimes cutting off the first syllable, sometimes the last, and sometimes both first and last, calling Amelia *Milly*, Isabella *Bella*, Charlotte *Lotty*, Michael *Mike*, Samuel *Sam*, and Elizabeth *Lizzy*, thus calling her sometimes As, Ase or Asi, and sometimes Nat or Nath, instead of Asenath, the result of which was that, when all these folks were turned into gods and goddesses, Asenath became two goddesses, *viz.* As and Nat, or, as they are otherwise written, Hesi and Neith, that is to say, "Hesi or Uasi, who is the Neith of Upper Egypt" (Bunsen, i. 419), and Neith herself, concerning whom we read (Bunsen, i. 367), "Neith, the goddess without descent," and (Bunsen, i. 386) "Neith is said to signify *I came from myself*; Isis "is often so called."

This vastly mysterious "I came from myself" appears

simply to mean that Neith came from Asenath; and no wonder Neith comes from herself, and Hesi also, for Neith comes from Hesi—namely, part of herself—and Hesi comes from Neith, also part of herself; jointly, As-Nat, Hesi-Neith or Uasi-Neith, and originally Asnat or Asenath. What a mystery!

It was not, however, under the names of Hesi and Neith only that Asenath was worshipped, for she is actually mentioned in the hieroglyphics by her own name; thus on reference to Cooper's *Archaic Dictionary* we read—

“Tsont-nofre, an Egyptian goddess, a form of Isis.”

“Schent, one of the forms of Isis or Nut.”

Now, *nofre* in Egyptian simply means “good” (*see* page 387 of same work), the *Ts*s, with which the name here begins, is merely the equivalent of *Z*, and is often used to express the Hebrew *Z*, as now the name of the German royal family, *viz.* Hohenzollern, is pronounced Hohentsollern; and as, in Egyptian, the vowel can be sounded before the consonant or after it (*see* Bunsen, i. 272), *Tsont-nofre* is literally “the good Zont, Aznt or Azonat;” while “*Schent*, one of the forms of Isis or Nut”—that is to say, Hesi or Neith—is “Aschent or Aschenat,” *viz.* both of them—that is to say Asenath herself, or, as the name is also spelled in the Bibles, Ascenath.

In the above I have stated that Nut is Neith, which to all intents and purposes she really is, although Cooper, in his *Archaic Dictionary*, speaks of them as two distinct goddesses, though he tells us that both are sometimes represented with the head of a cow, and, speaking of Nut, he says, “*Nut*, a name of the firmament adored as a goddess in the Egyptian *Ritual of the Dead*. Like Neith, she personified the celestial space, but more especially the vault of heaven, under the form of a woman bending down and touching the earth with her hands, she is also called mother of the gods, and of the stars.” Now, if having names so similar as Nut and Nt, Nat or Net, which are the Egyptian forms of the name Neith, being both represented with the head of a cow, and both personifying the vault of heaven, is not sufficient to constitute the same goddess, I can only add that the Egyptian mysteries are more mysterious to Egyptologists than they are to me; and as a proof that, in saying “Schent is a form of Isis or Nut,” he should have told us “Azenath is a form of As, Hes, Hesi, Uasi, Isis, or Nt, Nat, Net, Nut, Neith;” bearing in mind that he does say that both Nut and Neith are females, and that both personified the vault of heaven, I will, without wishing to cast the remotest slight on the patient work of this or any other genuine scholar, point out the following—

not to show his error, but to prove that in the Egyptian hieroglyphics, from which this line has been arrived at, the blasphemy was asserted that Joseph's wife, Asenath, was the vault of heaven, mother of the gods and of the stars, &c. This goddess Nut is, as Cooper tells us, represented bowing herself so as to form an arch, touching the ground with her feet and fingers, thus representing "the vault of heaven." Now, in Circassian 170 *Wahsey* means "heaven," and in Kiamba African *Eso* means "heaven, sky." *Nut* in Egyptian is, as Cooper tells us, a name of the firmament, and we know that in English *Node* means "that point of the heavens where the orbit of a planet intersects the ecliptic;" these words *Wahsey* or *Eso*, and *Nut* or *Node*, correspond to the *Hesi* and *Nut* of which, Cooper tells us that, *Schent* was a form; now, in Mandingo African *Santo* is "heaven," and in Italian and Spanish *Zenit* signifies "the highest point of heaven, that part which is immediately above our heads," and which in English and French we call the *Zenith*, all of which words are mere variants of this Egyptian word *Schent*, which I say should be *Azenith*, *Ascenath* or *Asnath*, alluding to the wife of Joseph; for the very action of this goddess *Nut*, in arching her back like the vault of heaven, is expressed in the same Mandingo language by the word *Asontah*, "to bow," which word includes every element of the name *Asnt*, which we translate *Asenath*; and what can be more consistent than that "*Nut*, a name of the firmament adored as a goddess, personifying the celestial space, but more especially the vault of heaven, and called also the mother of the gods and of the stars," should be identical with *Neith*, when *Neith* herself is represented as mother of the Sun (*Phre*)? For to such a pitch as this did these children and grandchildren of Jacob really rise, in their height of blasphemous vanity, that Jacob, Joseph and Ephraim—namely, the father-in-law, husband and son of *Asenath*, *alias* *Hesi* and *Neith*—were each in their turn stated to be the actual sun, as we shall see later on, while she, as we see now, was adored as the vault of heaven and mother of the gods, with reference more especially to Ephraim.

Though I did not draw attention to the fact at the time, I really showed the identity of *Asenath* with the goddess *As*, *Hesi* or *Isis*, when I proved that *Asra*, *Uasar* or *Osiris*, husband of this goddess, is identical with Joseph, husband of *Asenath*; I will now further prove *Asenath* to be *As*, *Hesi* or *Isis*, by connecting her with this goddess's *alias*—namely, *Neith*—whom I shall show *firstly* in conjunction with *Asenath*'s father, *secondly* in conjunction also with *Asenath*'s son, and *thirdly* with the town of which her father (according to the Biblical record as contained

in Gen. xli. 50-52) was priest—*viz.* with Poti-pherah, *properly* Poti; with Ephraim, *properly* Phre; and with the town of On, *properly* An or Han. The following extracts are from Bunsen, vol. i. :—

“Neith belongs to Ptah” (page 385).

“She (Neith) is styled the mother of Helios” (page 386).

“Ra (written Phra or Phre by the Greeks, according to the Memphite pronunciation), or Helios son of Neith, was god of Heliopolis and succeeds Ptah as his son” (page 387).

“He (Phra) is the god of Heliopolis, or On” (page 388).

The only thing requiring explanation here is that, from an Egyptian point of view, which is the only thing we have here to consider, the word Helios has nothing to do with it, being the Greek name for the Egyptian god Ra or Phra, both Ra or Phra and Helios meaning the same thing in their respective languages, *viz.* the sun; the word Heliopolis, though constantly used as the name of this Egyptian city, has no really Egyptian *status*, as it is only the Greek description of the place, signifying in Greek “city of the sun,” being a compound of *Helios*, *Heliou*, *Helio*, “the sun,” and *Polis*, “a city,” as all those who know anything of Greek are aware; the Egyptian name of the place was Han or An, in Hebrew it is written אֱנֹן and אֲנֹן, *viz.* Aon and An, but in English it is always rendered On. It was dedicated to the sun-god Phra, and this is why it was called Heliopolis by the Greeks.

Let us now read the above quotations by the light of this explanation. “Neith belongs to Ptah;” Asenath is stated in the Bible to have been daughter of Poti Pherah (properly Poti). . . . Neith is styled the mother of Ra, Phra or Phre; Asenath, according to the Bible, was mother of Ephraim, more correctly Phre. . . . “Ra, Phra or Phre succeeds Ptah as his son;” Ephraim, or more correctly Phre, was grandson of Poti. . . . “Ra, Phra or Phre is the god of On;” the grandfather of Ephraim, more correctly Phre, was priest of On. . . . Can any evidence short of actual statement be stronger or clearer than this? I think not, and shall therefore consider my case proved as far as Asenath is concerned.

When treating of Menes, the so-called first king of Egypt, in the early part of this chapter, and the statement of Manetho that “previous to Menes, the gods ruled, the last of whom was Horus, “son of Osiris and Isis,” I promised to show that this god Horus is really Ephraim, the brother of Menasseh, and a little further on, when speaking of Teta or Athotis, who succeeded Menes on the throne, I stated that the crown then reverted to the line of Ephraim or Phre, as Thaath, who, I say, is identical with Teta



or Athotis, was son of Ephraim, who did not appear on the list of mortal kings, though he really reigned before Menasseh. I did not then burden my subject by explaining that he reigned as the god Phre, though he did so, neither did I explain that Horus is Phre, Ephraim being in fact both Phre and Horus, as his mother Asenath was both Hesi and Neith; this I will now show, previously remarking that Horus is not his correct name, though he is best known by it now; for in the same way as Osiris is a Greek corruption of the Egyptian name Asra, Uasar or Hesiri, and Isis a Greek corruption of the Egyptian name As, Hesi, or Uasi, so Horus is a Greek corruption of the Egyptian name Her or Har; in fact, Bunsen, in vol. i. 416, says, "Isis (*viz.* Hesi) is represented suckling her child Horus, this child itself "is *Her*;" and in vol. v. 582 he gives the word *Har* as the equivalent of the hieroglyphic name of the god which is known as Horus, of whom, as we have seen, As, Hesi, Uasi or Isis was the mother. On the other hand, we read in Bunsen, i. 386-7-9, that "the titles of Neith are *Muth*, 'the mother' . . . 'mother ' of Helios;' the name of Helios is Ra, with the article, and "written by the Greeks according to the Memphite pronunciation, Phra or Phre, corresponding to the Hebrew transcript "Phra. . . The worship of Neith and Ra apparently originated "in Heliopolis" (*viz.* On).

Now, as Asenath has been proved to be both Hesi and Neith, the children of these goddesses must be the children of Asenath; or, in other words, as Hesi is the mother of Har, and Neith the mother of Phre, Asenath must be the mother of both Har and Phre, who consequently are either the same individual or brothers. They are not, however, brothers, being two forms of the same god, the original of which is the Biblical Ephraim, more correctly Phre. True it is that Asenath had two sons, *viz.* Menasseh and Ephraim, but Jacob, it will be remembered, set Ephraim, the younger, before Menasseh, the elder (Gen. xlviii. 20), which was probably the cause of the great pre-eminence of Ra, Phra or Phre, otherwise Har, both represented as the sun and actually identified as gods with each other; thus:—

"This deity (Horus) was also represented to have instituted "the sacrifice to the sun . . . and Horapollo even says that "Horus was the sun." (*See* Wilkinson, iv. 400.)

"Horus or Har, in his first and highest office, was the sun in "his midday power, and thus he was venerated as an hypostasis " (*viz.* a substance, reality or real being) of the sun-god Ra, by "whose influence all nature existed." (*See* Cooper's *Archaic Dictionary*.)

“Ra, the god of On in the Delta.” (See Bunsen, iv. 324.)

“Her, corresponding to Ra in the Upper Country.” (See ditto.)

“Ra, or *Memphitice* Phra, the sun, had many characters; “as the rising sun he was a form of Horus.” (See Rawlinson’s *Herodotus*, appendix to book ii. page 289.)

Moreover, these two sun-gods are actually represented as one at Hermonthis, where they form the third member of a triad and are known as the god Hor-pi-re (Hor-phre), mentioned by Wilkinson, v. 22. Finally, on reference to the plates in Bunsen at the end of vol. i., it will further be seen that both Har (Horus) and Ra (Phra, Phre or Helios) are represented with a man’s body and the head of a hawk. Their identifications with each other are therefore—*firstly*, that both are represented by a man’s body with the head of a hawk; *secondly*, that Har is the sun at midday, and real substance of “Ra, Phra or Phre, the “sun-god,” who as the rising sun was a form of Har; *thirdly*, that one was the son of As, Hesi or Uasi, and the other the son of Nt, Nat, Net or Neith, who have been jointly shown to be Asnt, Asnat or Asenath: and the identifications of both of them with Ephraim, more correctly Phre, are, *firstly*, that Har (Horus) was son of Osiris and Isis, whom we have shown to be Joseph and Asenath, *viz.* the father and mother of Ephraim; now Osiris, as we have seen in the Egyptian *Funereal Ritual* (Bunsen, v. 277), was called “Osiris, the Sun, Lord of the “Horizons,” Wilkinson mentions (vol. iv. 289), “Diodorus says “the Egyptians imagined that there were two chief gods, “eternal and primary, the sun and the moon, the first of whom “they called Osiris,” and Bunsen states (iv. 325), “Osiris is the “Sun God, without ceasing to be the real Lord, the Self-“created, the God of the human soul,” and if we turn to Genesis xxxvii. 9–11 we shall probably find the origin of this blasphemy, for Jacob there identifies himself with the sun, or rather interprets the sun to be emblematical of himself, thus: “And Joseph dreamed yet another dream, and said, Behold, the “Sun and the Moon and the eleven stars made obeisance unto “me; and his father rebuked him and said, Shall I and thy “mother and thy brethren indeed come to bow down ourselves “to thee to the earth? and his brethren envied him, but his “father observed the saying.”

The identifications, therefore (as I was about to show), of the sun-gods Har and Phra with Ephraim, are, *firstly*, that his father, Joseph, and his grandfather, Jacob, have been proved to be identical with Osiris, or more correctly Asra, who was a sun-god;

and that Ephraim's grandfather, Jacob, *alias* Isra-El or the god Isra, considered the sun to be emblematical of himself, and to this day we have—

Mbarike A. Uzer, the sun.  
 Persian 23 Asir, the sun.  
 Sanscrit 106 Asura, the sun.  
 Sanscrit 100 Asira, a name of the sun.

And, *secondly*, that Ra, Phra or Phre, son of Neith, was god of On, and Har (Horus) was son of Osiris and Isis, who have been shown to be Joseph and Asenath, and Asenath was not only mother of Ephraim, more correctly Phre, but she was the daughter of the priest of On. The only chance of these *two* gods not being Ephraim lays in Ra, Phra or Phre being Ephraim, and Har being Menasseh, which latter alternative I will now show not to be the case by connecting Har or Horus with Ephraim's children.

“Horus takes the character of *Teti*, the avenger.” (*See Cooper's Archaic Dict.*, article *Sebek*.)

*Tht*, *Tahath* or *Thaath* was son of Ephraim. (*See* No. 145 on list of names in Chapter II. for these spellings.)

“*Tum*, another form of the name of the deity *Atum* . . . .  
 “*viz.* the Egyptian deity of the setting sun . . . . the city  
 “and nome of Heliopolis was sacred to this deity.” (*See Cooper's Archaic Dict.*, articles *An* or *Un*, *Atum* and *Tum*.)

This identification by Cooper of *Tum* with *Atum* and with the town of Heliopolis—*viz.* On, more correctly An—is supported by Bunsen, thus, when quoting from the Ritual on two different occasions (i. 398), “I am *Atum*, making the heaven, creating “beings,” and (v. 222) “I am *Tum*, maker of the heaven, “creating beings;” and in the Ritual we also find (v. 275) “*Tum*, the Creator” and (v. 216) “*Tum*, Lord of Annu (Heliopolis).” Now Phre, the sun-god, who is really the Phre whom we Biblically call Ephraim, was the god of On, of which Ephraim's grandfather was priest, and *Tum*, the deity of the setting sun, was also god of On.

*Taham* was son of Ephraim (*see* No. 145 on list), this being another spelling of the same son *Thaath*, and *Thothmoo* being another spelling of this same god *Tum*. (*See* Wilkinson, v. 23.)

“*Re* (*viz.* Ra, Phra or Phre) had different characters, as the “rising sun he was a form of Horus, as the solar disk he was “*Atim-re*, and when below the horizon he was *Atum* or *Re-Atum*.” (*See* Rawlinson's *Herodotus*, appendix to book ii. chap. iii. page 289.)

“*Aten-ra* or *Aten-nefru*, the name of the deity of the solar disk.” (See Cooper’s *Archaic Dict.*)

“*Ra* or *Re* (*viz.* *Phra* or *Phre*) was generally of a red colour, “as was the globe of the Sun he bore upon his head . . . in “his resting-place he was either indicated by the hawk, or by “the title *Atin-re*.” (See Wilkinson’s *Ancient Egyptians*, iv. 296.)

Now, as Egyptologists acknowledge no *d* among the hieroglyphics, *Aden*, though there written ever so plainly, would be rendered *Aten*, and *Adan* or *Eden* was son of Ephraim (see No. 146 on list of names); this son is also rendered *Eran*, *Iran* or *Heran* in the Bibles (see same number on list), and in Wilkinson, v. 400, we read, “Plutarch tells us that the constellation “*Orion* was sacred to Horus.” Again—

“*Supti*, a form of the god Horus.” (See Cooper’s *Archaic Dict.*)

*Zabad* or *Sabad* was son of Ephraim (see No. 149 on list of names), and as *d* is not recognised by Egyptologists as the equivalent of any Egyptian sound, *Sabad* would be rendered *Sabat*, or, as the vowel can be sounded after the consonant or before it, *Sabti* or *Sapti*. This is important, because there is a Hamite named *Sabta*, and it might on this account have been thought that he had something to do with this matter, but *Supti*’s connection with *Teti*, *Tum* and *Aten*, or, in other words, *Zabad*’s connection with his own brothers *Thaath* or *Taham* and *Eden*, which names conflict with no known Hamite name, set that aside altogether:

*Har*, better known as *Horus*, has consequently been shown to be Ephraim, and therefore not *Menasseh*, by the connection of this sun-god with Ephraim’s sons *Thaath* or *Taham*, *Eran* or *Eden*, and *Zabad*; besides which the god *Horus* has also been shown to be the Biblical Ephraim, more correctly *Phre*, *firstly*, by the fact of *Horus* being another form or embodiment of the god *Phre*; *secondly*, by his (*Horus*) being the son of *Osiris* and *Isis*, shown to be *Joseph* and *Asenath*; *thirdly*, by this same *Phre* “succeeding *Ptah* as his son,” Ephraim, more correctly *Phre*, being *Poti*’s grandson; and, *fourthly*, by *Phre* (with whom *Horus* is identical) being god of *On*, of which town Ephraim’s grandfather was priest. But, more than this, the town of *An*, which we call *On*, of which *Bunsen* informs us (i. 388) that *Ra*, *Phra* or *Phre* was the god, was, as *Cooper* tells us, sacred to *Atum* or *Tum*, *viz.* Ephraim’s son *Taham*; and, on reference to *Cooper’s Archaic Dict.*, it will be seen that there were several other towns in Egypt named *An* or *Un*, one of which was sacred to *Toth*, *viz.* Ephraim’s son *Thaath*, while the 21st Nome of

Lower Egypt was also called An and was sacred to Horus, thus connecting Horus and Phre by their each having a place named An sacred to them, and identifying the god Phre with Ephraim by means of Ephraim's son Taham, otherwise called Thaath, in addition to all the other and more conclusive connections between Horus and Phre, and between these and Ephraim (more correctly Phre), already shown above by means of his relations and in other ways.

I have hitherto spoken of the sun-god of Heliopolis as "Ra, "Phra or Phre," for the convenience of quoting from the various authorities on this subject, who sometimes call him Ra, sometimes Re, sometimes Phra and at other times Phre; Ra and Re is of course identical, and so is Phra and Phre, but Ra and Phra (or Re and Phre) cannot be considered identical renderings of the same hieroglyphics; if one is right the other must be wrong; Phra or Phre is, as I have shown, the identical name of Joseph's son Phry, Phri or Phre, afterwards pluralised, as he grew into a tribe, and called Ephraim, but Ra would have no connection with any of Jacob's family; now, it so happens that the earlier authorities among our modern Egyptologers, such as Champollion and Wilkinson, appear to have been in doubt as to whether this god was called Ra or Phra, but the later ones, such as Bunsen and Birch, have completely put Phra aside and adopted Ra as the correct reading; I have therefore to show that, in this case, the latter are wrong, that Ra may be dismissed entirely, and that Phra or Phre, no matter which, is the correct name of the god, who, I say, is the mythological representative of Ephraim, or more correctly Phre, son of Joseph and Asenath; this will necessitate a digression, after which we will resume the subject with Ephraim's son Thaath.

The reading of hieroglyphics, though formerly common enough among the priests of Egypt, has been, as most people know, a lost science until the last few years. When the art of reading the allegoric or picture writing, used by the Egyptian priests, was at length recovered among us, it did not spring forth, fully armed and equipped, like Minerva, the fabled offspring of Jupiter's brain, but was dug out of the dust of past facts and forgotten ideas, by the patient thought, tentative investigation, analogous reasoning, and in most instances the judicious conclusions of men who have voluntarily, and often at a great personal sacrifice of their worldly prospects, made it a lifelong study; even still it is in some degree tentative and only trustworthy to the extent that it is analogous. The meanings of the hieroglyphics may be correctly ascertained, but the sound by which they were expressed is still, in many cases, a mere

matter of conjecture, and in the instance of the sun-god of Heliopolis there is no doubt that he is correctly translated as such whenever his hieroglyphics appear, but as regards the sound of his name it is now my business to show that the sound was Phra or Phre, and not Ra or Re, which can be far more readily shown by enlarging the circle of our audience to the whole world, and confining ourselves to what all men can comprehend, than by addressing what I have to say to a select circle of Egyptologers, and confining myself to what none but they could see the force of.

Without worrying the reader with all that the three principal authorities on Egyptian matters—*viz.* Champollion, Wilkinson and Bunsen—have had to say concerning Phre, I will, as briefly as possible, quote what they have said concerning this point.

“Re, Ri, Pre, Phre or Phri, the sun-god . . . one often finds the name of this god traced in Greek letters and written Phre or Phri. Phre is only the Egyptian Re or Ri preceded by the article Ph; in the Memphitic dialect people said Phre or Phri, and in the Theban dialect Pre or Pri; the god Phre was the special protector of the Egyptian kings, who were considered members of his family.” (*See Champollion, 24.*)

“The worship of Re, the physical sun, appears to have been universal throughout Egypt. The name of this deity, though written Re, was pronounced Ra, and with the definite article Pi prefixed, it was the same as Phrah, or, as we erroneously call it, Pharaoh, of Scripture—Pire, in the Theban dialect, being written at Memphis, Phre. I have already noticed the origin of the title Phrah or Pharaoh, given in the Bible to the kings of Egypt, and have shown that the Hebrew word Phrah is no other than the Memphitic name of the sun Phre, pronounced Phra, which is still retained in the Coptic Pi-re. I have also shown that the hawk and globe, emblems of the sun, are placed over the banners or the figures of the kings in the sculptures to denote this title, and that Amun and other deities are often seen presenting the sign of life or power to the monarch under this emblem. In every case, as I have observed, it will read Phre.” (*See Wilkinson, iv. 287.*)

“The name of the first-born of Neith is Ra, with the article, and written by the Greeks according to the Memphite pronunciation Phra or Phre, corresponding to the Hebrew transcript Phra.” (*See Bunsen, i. 387.*)

This question of Ra or Phra will be better understood by most people if I elucidate it by a simple comparison with the French language: *le* or *la* means “the” in French, as *Ph* or *Pi* means

“the” in Egyptian; in French the article is contracted to *l’* before a vowel, and therefore *été*, “summer,” is written *l’été*, “the summer,” being pronounced *lettay*, and this amalgamation of articles and nouns is universal throughout the language whenever the noun begins with a vowel, causing, however, no confusion, because there is a constant corrective in the word being used without the definite article, as *en été*, “in summer,” *pendant trois étés*, “during three summers,” &c. &c., and consequently no instance has ever been known of the definite article *l’* being suspected of having adhered to a word commencing with a vowel with which it has been used. For instance, nobody supposes that *larme*, “a tear,” should read *arme*; that *lait*, “milk,” should read *ait*; that *lapin*, “a rabbit,” should read *apin*; that *lion*, “a lion,” should read *ion*; or that *lac*, “a lake,” should read *ac*—that is to say, nobody pretends that they were originally written *arme*, *ait*, *apin*, *ion* and *ac*, and that having been used so very often with the definite article *l’* and written *l’arme*, *l’ait*, *l’apin*, *l’ion*, and *l’ac*, they at last became *larme*, *lait*, *lapin*, *lion* and *lac*, as we now have them. Nobody pretends such a thing, these are the original words, and there never has been any danger of people thinking they are wrong any more than of people writing *un lété*, “a summer,” for comparative etymology with languages where there was no definite article *le*, *la*, *l’*, would have set that matter to rights very speedily; so, therefore, we must appeal to comparative etymology to set right this matter of Ra and Phra. I must, however, first point out that, although the more recent author, Bunsen, says the word was Ra with the article, pronounced Phra, and therefore sets the real name down as Ra; Wilkinson connects the hieroglyphics for the sun with the title of the kings, and it would take a great deal to shake the *Ph* from the well-known word Phrah or Pharaoh; Champollion also states that the sun-god was the special protector of the Egyptian kings, who were considered members of his family, it is, therefore, but natural that they bore his name, and as they were called Phrah, *viz.* Pharaoh, it is more than probable that the sun-god was called Phra and not Ra; in fact, as Champollion tells us definitely that his name is often found in Greek letters (of course of a later period) written Phre or Phri, that such was its Memphitic pronunciation (being Pre in the Theban dialect), and as we know to a certainty that the cognate title given to the kings has come to us, through the Hebrew language, as Phrah, there seems good *prima facie* evidence, if not absolute proof, that the name of the sun-god was *Phra* or *Phre*, and not *Ra* or *Re*, and, for the reason I have already given, it is highly important that I should

definitively prove such to have been the case, and that Champollion was correct in always writing the name *Phre*, as he does whenever he mentions him, after having said what I have quoted above.

Hieroglyphics were evidently intended to be permanent representations of *meanings*, which were also expressed at the time by certain sounds, and by comparative analogy (that is to say, by reference to other languages which must have sprung out of the Egyptian and neighbouring tongues of those days, as they contain certain words traceable to the actors on the stage of life of that period) I find, and shall presently show, that the hieroglyphics which are translated to mean the sun, and are said to have been expressed by the sound *Ra*, were evidently expressed by the sound *Phra*, because the sun, and more especially a host of ideas palpably elaborated from it, are still expressed in so many languages by the sound *Phra*, or its equivalents, that they must have been so from the period when these various languages crystallised themselves into separate forms, from the Egyptian language of those days.

The ideas which we express in English by the words *time*, *day*, *dawn*, *sunset*, *spring*, *light*, *brightness* and *warmth*, are all so manifestly connected with the sun, that, in showing these meanings to have been extensively conveyed by the sound *Phre*, it can scarcely be doubted that *the sun* was as universally expressed by that sound also, and that the words I shall presently quote as meaning "the sun," and sounding like *Phre* or its equivalents, were general and deeply rooted, as the Egyptian name for the sun-god naturally would be; and therefore the more extensively diffused those ideas are, under the sound of *Phre*, the more certain does it become that such was really the name of the sun-god. The following are the words I allude to, and it will be remarked how general the tendency of these words has been to develop into *Ephra*, as I say Joseph's son *Phre* developed in his posterity to *Ephraim*, the final *im* being the usual Hebrew plural form :—

- Sanscrit 568    *Paru*, or 597 *Peru*, the sun.
- Arabic 224    *Birah*, the sun.
- Mende African *Furo*, the sun; *Gbese* and *Toma*, African, the
- Bini African    *Ufore*, the sun. [same.
- Greek            *Yperion*, the sun god, the same as *Helios* (*viz.*
- Pre* or *Phre*, the god of *Heliopolis*).
- Arabic 863    *Aufur*, time, season.
- Sanscrit 904    *Vara*, time.
- Polish            *Pora*, time.



Hindu 577	Pahar, a division of time.
Hindu 258	Bar, time.
Turkish 523	Bar, or 524 Bare, a time.
Persian 204	Bar, or 205 Bara, a time, turn.
Mose African	Beoro, the day.
Hindu 258	Bar, a day of the week.
Sanskrit 904	Vara, a day of the week.
Mende African	Furo, day; <i>Toma</i> , African, the same.
Irish	Fair, the rising of the sun.
Gaelic	Fair, dawn, daybreak, sunrise, sunset.
German	Fruhe, the dawn of the day.
Sanskrit 984	Vra, dawn.
Hindu 415	Bhor, dawn of day.
Welsh	Bore, the dawn, the morning; also early.
Greek	Proi, early in the day, at morning.
Greek	Proia, the morning.
Irish	Prim, the dawn.
English	Prime, the spring of the year.
Icelandic	Brum, the spring.
Hindu 383	Bahar, the spring, the prime.
Persian 260	Bahar, spring, beginning of summer.
Turkish 550	Bahar, the spring.
Icelandic	Var, the spring.
Swedish	Var, the spring.
Danish	Vaar, the spring.
Scotch	Veir, Ver, or Vor, the spring.
Latin	Ver, the spring time.
Portuguese	Verao, the summer.
Latin	Vireo, to shine, to sparkle.
Coptic	Phori, splendor, fulgor. ( <i>Lexicon Egyptiaco-Latinum</i> . H. Tattam, A. M. Oxonii, 1835.)
Persian 916	Far, light, splendour, brilliancy, lustre.
Irish	For, enlightening, illumination.
Persian 278	Par, light, ray.
Galla African	Berru, splendour, gorgeousness.
Hebrew	Bhyr (בהיר), bright. Job xxxvii. 21, now men see not the <i>bright</i> light which is in the clouds.
Greek	Abros, Abra, bright, splendid.
Arabic 127	Afr, being sultry.
Kise Kise A.	Afura, hot.
Okuloma A.	Ofere, hot.
German	Eifer, heat, warmth.
Arabic 939	Fawr, heat.
Icelandic	Vaera, warmth.

There is another connection which we may also fairly consider with the sun—namely, *fire*—for, as we have shown that heat is expressed by the sun's name, it follows that the only substitute for the heat of the sun—namely, *fire*—should, for similar reasons, be associated in men's minds with the name of the sun also, which resembles in appearance and effect nothing so much as a globe of fire, and accordingly we find the following, which may fairly be considered as an additional, though indirect, testimony that the Egyptian sun-god was called Phra or Phre, not Ra or Re, and I shall henceforth claim to have proved that such was the case. In the following I shall branch out from the word *fire* into some of the uses and results of fire :—

Sanscrit 955	Vira, fire.
Biafada A.	Furu, fire.
Dutch	Vuur, or Vier, fire.
Garó Bengal	Ver, fire.
German	Feuer, fire.
Icelandic	Furr, or Fyri, fire.
Swedish	Fyr, fire.
Danish	Fyr, fire.
Anglo-Saxon	Fyr, or Fir, fire.
English	Fuyr, Fure, Fur, Fer, or Feer, fire. (Wright's <i>Obsolete.</i> )
English	Fire, heat and light emanating visibly.
Greek	Pur, Pyr, Pura, or Pyra, fire, a mass of fire.
Latin	Pyra, a bonfire.
Sanscrit 568	Paru, or 597 Peru, fire.
Gaelic	Breo, a fire.
Irish	Breo, fire, flame.
French Romn	Bouree, a clear fire.
Pepel African	Buro, fire.
Mose African	Burum, fire.
Dselana African	Borom, fire.
Hebrew	Byrh (בשרה), fire. Exod. xxii. 6, he that <i>kindled the fire</i> .
Hebrew	Bar (בַּר), to kindle, to burn. 2 Sam. xxii. 9, coals were <i>kindled</i> by it. Hosea vii. 6, <i>burneth</i> as a flaming fire.
French Romn	Brouir, to burn.
French Romn	Broui, burned.
Greek	Puroo, or Pyroo, to set on fire, to burn.
New Zealand	Pawera, to burn.
Persian 16	Abir, a spark.
Accadian	Ubara, a glow (spark).

Persian 183	Awbar, devouring fire.
Spanish	Aburar, to burn or consume by fire.
Spanish	Aburado, burnt, scorched, &c.
Hebrew	Apr or Apar (אפר), ashes. Numbers xix. 9, <i>the ashes</i> of the heifer. Isaiah lviii. 5, spread sackcloth and <i>ashes</i> . Dan. ix. 3, with fasting, and sackcloth, and <i>ashes</i> .
Malayan 31	Bara, or Barah, glowing cinders or embers.
Welsh	Berwi, to boil, to bubble.
Arabic 911	Faair, boiling.
Arabic 939	Fawr, boiling, bubbling, causing to boil.
Sanscrit 721	Bhri, to fry.
Cornish	Frya, to fry. (Borlase.)
English	Fry, to suffer the action of extreme heat.

Turning from the Egyptian sun-god (now definitely shown, by comparison with kindred tongues, to have been Phra or Phre) to the individual from whom this deity was named, I must remind the reader that when reciting certain Egyptian titles, derived from the names of Joseph's children, &c., I mentioned, when speaking of the title of Pharaoh, that Joseph's son was not named Ephraim, which is a *plural* and only applicable to a tribe, but that as, whatever his name was, we are definitely told that it was given him because his father was "fruitful," the child, being consequently the "fruit," must have been named Pry, Phry, Phri or Phre. The world at large, knowing but very little of Hebrew, will understand this best by observing how ancient and widespread this root is, and how perfectly this word "fruit" is expressed by the word Phre in languages with which many are more familiar. In this I shall include, and in the following order, *fruitful, literal fruit, shooting, branching, increase, budding, blossoming, seed, spawn, human seed, bearing, bringing forth, the womb, a fetus, a son*, which embraces the whole idea of Joseph's observation, both figurative and literal, and when I shall have shown, by the annexed group of words, that the whole of these ideas are abundantly expressed by the word *Phre*, developing into *Aphrahym* when "little ones" are spoken of, I shall consider my position nearly established—*viz.* that the name of Joseph's son, like that of the subsequent sun-god, was *Phra* or *Phre*.

Hebrew	Prh Prah or Phrah (פריה), fruitful. Gen. viii. 17, be <i>fruitful</i> and multiply.
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- Gen. xli. 52, God hath caused me to be *fruitful*.  
 Gen. xlix. 22, Joseph is a *fruitful* bough.
- Hebrew Pra or Phra (פֶּרָא), *fruitful*.  
 Hosea, xiii. 15, though he be *fruitful*.
- Hebrew Pry or Phry (פֶּרִי), *fruit*.  
 Gen. i. 12, the tree yielding *fruit*.  
 Gen. iv. 3, *the fruit* of the ground.  
 Gen. xxx. 2, *the fruit* of the womb.
- Persian 273 Pari, *fruit*.  
 Welsh Per, *sweet fruit*.  
 Hindu 577 Phar, *fruit*.  
 Persian 204 Bar, *fruit*.  
 Turkish 533 Ber, or 523 Bar, *fruit*.  
 Hindu 307 Bar, *fruit*.  
 English Berry, the fruit of certain classes of plants. In the botanical definition of a berry, oranges and such like fruits are included, but in popular language strawberries, mulberries, blackberries, gooseberries and others of like nature are generally understood.
- Bambarra A. Barey, *abundant*.  
 French Romn Ubereux, *abundant, fertile*.  
 Latin Uber, or Huber, *fruitful; fruitfulness; a nipple, a teat, an udder*.  
 Latin Ubero, *to be fruitful*.  
 Persian 10 Ibara, *early fruit, the firstfruits*.  
 Greek Epirræ, *an increase*.  
 Hebrew Prh Prah or Phrah (פֶּרַח), *to bud, blossom, flourish*.  
 Is. xxvii. 6, shall blossom and *bud*.  
 Is. xxxv. 2, it shall *blossom* abundantly.  
 Canticles vi. 11, the vine *flourished*.
- Coptic Phiri, "germinare"—*viz.* to branch out, bud, flower, blossom, sprout out, germinate. (*Lexicon Egyptiaco-Latinum*. H. Tattam, A.M. Oxonii, 1835.)
- Persian 926 Fira, *increase*.  
 Latin Vireo, *to be green, to flourish*.  
 Sanscrit 936 Viruh, *to grow, shoot out, bud, sprout, shoot forth, increase*.  
 Sanscrit 961 Vrih, or 687 Brih, *to grow, to increase*.  
 Persian 204 Bar, *flowers, blossoms, also a branch*.  
 Persian 260 Bahr, *a blossom*.  
 Icelandic Brum, *a bud*.  
 Arabic 215 Bahr, *luxuriant produce*.

Hebrew	Parh Parah or Pharah (פֶּרֶה), a sprig, bough, branch. Ezek. xvii. 6, shot forth <i>sprigs</i> . Is. x. 33, lop the <i>bough</i> . Ezek. xxxi. 8, like his <i>branches</i> .
Hebrew	Prh Prah Phrh or Phrah (פֶּרוֹחַ), a flower. Numbers viii. 4, the <i>flowers</i> thereof. 2 Chron. iv. 5, with <i>flowers</i> of lilies.
Hindu 1492	Furu, branches.
Arabic 862	Aafar, the fecundation of the female palm tree by sprinkling over it the male flowers.
Sanskrit 955	Virya, <i>semen virile</i> ; the seed of plants.
Sanskrit 584	Puru, the pollen of a flower.
Sanskrit 566	Para, pollen.
Irish	Por, seed for propagation.
Gaelic	Por, seed of any sort.
Persian 223	Bar, seed.
Swedish	Fro, seed.
Danish	Froe, seed.
Icelandic	Frae, seed.
French	Fraie, spawn, roe, fry.
English	Fry, a swarm or crowd of little fish.
Greek	Phero, to bear, to bring forth, to produce (as the earth or trees do), to bear fruit, to be fruitful.
Greek	Phora, a bringing forth fruit, gestation.
Latin	Effero, to bring forth fruit.
Latin	Fero, to produce, to breed or bring forth.
English	Farrow, to bring forth a litter of pigs.
Norman	Farou, pigged, farrowed.
Sanskrit 700	Bhara, bearing, getting, cherishing.
Sanskrit 719	Bhri, to bear, to nourish.
Swedish	Bära, to bear, to carry.
Dutch	Baaren, to bring forth, to bear, to beget.
Irish	Bearaim, or Beirim, I bring forth, I bear.
Gaelic	Beir, to bring forth.
English	Bear, to bring forth or produce.
Hindu 258	Bar, pregnancy, pregnant, bearing.
Romany	Bori, with child, enceinte.
Latin	Pario, to bring forth young as a female does, to bear, breed, give life to.
Spanish	Parir, to deliver, to bring forth the foetus, to lie in.
Spanish	Parido, delivered, brought to bed.
Persian 273	Para, born.
Sanskrit 51	Apara, the womb

Irish	Bru, the womb.
Persian 204	Bar, a fœtus.
Hebrew	Br (בר), a son. Prov. xxxi. 2, <i>my son</i> , the <i>son</i> of my womb. Ezra vi. 14, Zechariah <i>the son</i> of Iddo.
Persian 289	Pur, or Pura, a son.
Galla African	Fira, a family.
Anglo-Saxon	Faru, a generation, a family.
Anglo-Saxon	Eafora, progeny, issue, offspring.
Hebrew	Aphr, <i>plural</i> Aphrhm,—or Aphrah, <i>plural</i> Aphrahym (אפרחים), young. Deut. xxii. 6, whether they be <i>young ones</i> . Job xxxix. 30, <i>the young ones</i> also suck. Ps. lxxxiv. 3, where she may lay <i>her young</i> .

It must already have appeared tolerably evident that, from the reasons assigned for the name borne by Joseph's son, it could not have been Ephraim; no man would name his son "little ones" or "children;" I shall, however, produce a still more conclusive evidence, by taking up the record at a later period of Ephraim's existence—*viz.* when he was about 22 years of age, and his brother, Menasseh, about 23. His name at that time must have become set, and any words derived from it at that time must have expressed his actual name, and here again we find it Phre, thus: in Gen. xlvi. 20, after having been informed that Jacob set his right hand upon Ephraim, thereby giving him the precedence over Menasseh, his elder brother, we are definitely informed that "he set Ephraim *before* Menasseh." Now, as I do not imagine for a moment that anyone will contend that Jacob did so because his name signified "before," as we are told it meant "fruit," or at any rate that it was connected with the word "fruitful," we must conclude that words meaning "before," or "precedence," and sounding like his name, were derived from it, and therefore that they reflect his name correctly; I may here mention that the word used to express "before" in the Hebrew text is nothing like it, being (פנים), *viz.* *pnym*, a word not affecting this question. With the word *before* I shall include its various senses as connected with the subject, such as *over, above, upper, the top, ascending, going forward, priority, antecedent, more, greater, first, eminent, chief*, which brings us naturally to *the head of a family, state, dignity, power, palaces, royal command*, and thus to the particular kingly title, which I say is derived from the name of Joseph's son; all of which various shades of meaning, connected with the word "before," and resulting from the precedence given to Joseph's second son, being

expressed by the words Phre, Phra, Pre, Pra, &c., I say that this was his name, and not Ephraim; thus:—

Persian 916	Fara, before, foremost, over, above, higher.
Icelandic	Fyrr, before.
German	Vor, before.
Dutch	Voor, before.
Swedish	For, or Fore, before.
Danish	For, before, above.
English	Fore, going first, prior.
Anglo-Saxon	Frae, before, in a greater degree, very, excellently.
Persian 926	Fira, priority, precedence.
Persian 926	Fira, much, more.
Arabic 926	Fariy, great.
French Romn	Vere, or Veree, great, grand.
Sanscrit 894	Varh, <i>also written</i> Barh, to be pre-eminent.
Sanscrit 893	Varya, chief.
English	Very, in a high or great degree.
Persian 916	Far, above, upper part.
Irish	For, above, upon.
Welsh	Ffar, that which extends over.
Arabic 922	Fara, top, head.
Hindu 1492	Furu, tops, summits.
Sanscrit 936	Viruh, to arise, mount, ascend.
Icelandic	Fram, forward.
Icelandic	Frum, the first.
Anglo-Saxon	Frum, original, primitive, first.
English	Prime, first in order of time, excellence or rank.
Irish	Prim, the first, the prime.
Irish	Primh, first, prime, chief, great.
Gaelic	Priomh, chief, principal, prime.
Polish	Prym, precedence, superiority, first place, lead.
French Romn	Prime, before, previously, in the first place.
French Romn	Prim, first.
Latin	Primus, Prima, first, best, chief, excelling, prime.
Latin	Primæ, precedence or pre-eminence.
Latin	Primo, first.
Latin	Premo, to excel, to exceed, to surpass.
Hindu 521	Param, best, most excellent, chief, principal, first, supreme.
Sanscrit 535	Parama, most excellent, greatest, chief, first, superior.
Tamil India	Periya, great.
Malabar India	Peria, great.
Spanish	Puro, great, excessive.

Sanskrit 533	Para, very high, highest, pre-eminent, greatest.
Sanskrit 533	Para, antecedent, earlier, former.
Sanskrit 583	Pura, before, first.
Sanskrit 582	Pur, to precede, to go before.
Sanskrit 584	Puru, much, many, abounding, abundant, exceeding.
Sanskrit 536	Para, over.
Sanskrit 566	Parya, upper.
Romany	Praio, upper.
Hindu 463	Par, over.
Welsh	Por, that which is over.
Welsh	Pur, very.
Greek	Per, much, very.
Welsh	Pri, that which is first.
Italian	Pria, first, before.
Polish	Pierw, first, before.
Greek	Pera, beyond, over.
Greek	Peri, before, above, beyond, especially as concerns comparative excellence.
Sanskrit 601	Pra, before.
Greek	Pro, before; this root gives rise to a great number of branches, all having the meaning of before.
Latin	Pro, before.
Latin	Prior, Prius, the former, the more excellent.
Latin	Prius, before.
Latin	Præ, before, in comparison to or in respect of.
Persian 223	Bar, before.
Persian 204	Bar, greatness, eminence.
Gaelic	Borr, great.
Irish	Borr, great, greatness.
Swahili A.	Bora, great, very great, most, best.
Romany	Boro, great.
Zincali	Baro, great.
Madi India	Beraha, great.
Sanskrit 718	Bhuri, great, abundant.
Hindu 278	Bahir, excelling, eminent.
Hindu 327	Barai, greatness, increase, addition.
Hindu 326	Bara, greater, principal.
Arabic 261	Bahr, pre-eminence.
Turkish 533	Ber, over, upon, on.
Hindu 307	Bar, above, upon.
Cornish	Bar, over, above.
Irish	Bar, the top of anything.
Welsh	Baryw, topmost, superior, uppermost



Welsh	Brai, one that is topmost.
Welsh	Bry, above, upward, aloft.
Zincali	Opre, above.
Romany	Opre, or Oprey, upon, above.
Romany	Apre, up.
Hindu 220	Upri, upper.
English	Upper, higher in place.
Greek	Yper, over, above.
Hindu 219	Upar, above, over.
Sanskrit 166	Upari, above, upon, over.
Sanskrit 66	Abhiruh, to-ascend, to mount.
Sanskrit 167	Uparuh, to ascend.
German	Über, over, above.
Persian 9	Abar, on, upon, above.
Icelandic	Afar, or Avar, very, very much.
Icelandic	Efri, the upper, the higher.
Icelandic	Yfir, over.
Anglo-Saxon	Ofer, over.
Dutch	Over, over.
Danish	Over, over.
English	Over, above in place or position.
	Gothic—Ufar.
	Armoric—Uvar and Var.
English	Afore, prior to, before, in front.
Arabic 922	Fara, chief of a people or family.
Hindu 1492	Furu, heads or chiefs of a family.
Anglo-Saxon	Frea, a lord, master.
Anglo-Saxon	Freo, a lord.
Swedish	Fru, mistress, madam.
Persian 926	Farra, state, dignity, pomp, grandeur, power, magnificence.
Persian 916	Far, magnificence, glory, power, dignity, pomp, state, dominion, government.
Hindu 1486	Far, state, pomp, dignity.
Turkish 849	Fer, pomp, splendour, magnificence.
Hebrew	Prah or Phrah (פֶּרַח), Pharaoh, <i>viz.</i> the title of the kings of Egypt. Jer. xxxvii. 7, <i>Pharaoh's</i> army . . . shall return to Egypt, into their own land.
Sanskrit 584	Puri, a king.
Welsh	Por, a sovereign, a lord.
Welsh	Peri, or Peru, to bid, to command.
	<i>Memo</i> : From this verb is formed the noun <i>Peryf</i> , which means "one who bids or commands." It is applied to a sovereign or king,

and is especially used as the Welsh equivalent of *Pharaoh*.

Cornish	Pour, rule, dominion. (Borlase.)
Norman	Poer, Poeir, or Poair, power, force, authority, realm, territory, jurisdiction.
Norman	Paor, or Paoir, power.
English	Pore, power. (Wright's <i>Obsolete</i> .)
English	Power, force, strength, command, actual government, dominion, rule, sway, a sovereign.
Hebrew	Par (פָּאָר), to glorify. Isaiah xlix. 3, I will <i>be glorified</i> . Isaiah lx. 9, he hath <i>glorified</i> .
Irish	Bar, sway, excellency, a chief.
Persian 223	Bar, a palace.
Hebrew	Byrh or Byrah (בֵּירָה), a palace. 1 Chron. xxix. 1, for <i>the palace</i> . Neh. ii. 8, the gates of <i>the palace</i> .
Gaelic	Barra, a court.
Irish	Barra, a court.
Persian 206	Bari, a king.
Wolof African	Bur, a king. ( <i>African Vocabulary</i> .)
Wolof African	Abor, a king. ( <i>Polyglotta Africana</i> .)
Persian 1415	Yafir, an emperor, a monarch.
Greek	Ephoroi, the Ephori, a body of five magistrates at Sparta who controlled all the rest, even the kings.
Greek	Ephorao, to oversee (always used by Homer concerning the gods, but more especially Helios, the sun god.)

I shall now consider the matter definitely settled, and that I have thoroughly substantiated that the letter *m* in Ephraim is not part of the name, that it has nothing to do with the root of it, and, in fact, that the name of Joseph's son was *Phre*, afterwards pluralised into Ephraim, and that it is identical with the name of the sun-god *Phre*, the first-born of Neith; this god Phre, as we have shown, is another form of Har, better known as Horus, son of As, Hesi or Isis, who, together with Neith, represents Asepath, Joseph's wife and mother of the Biblical Ephraim and Menasseh. As Phre is Ephraim, and as Phre and Har, or Horus, are identical, Horus must also have been a deified form of Ephraim; but here, for the first and only time in our investigations, there is a missing link between the Israelites I have cited and the gods I have traced to have been named from them; between Isra-el and Asra or Hesiri, between Asepath

and As-nath, between Thoth and Thaath, &c., the similarity of sound is unmistakable, and so it is between the many others I have yet to trace, but between Har, and Ephraim or Phre, there is no phonetic resemblance; we are, therefore, forced into the conclusion that something is missing, thus, for instance, we could never have traced Osiris to Jacob, unless it had been chronicled that he was *also* called Israel, nor could we have traced Benjamin's *alias* unless we had been told that he was *also* called Benoni; Esau was *also* called Edom, Abram's name was changed to Abraham, and Sarai's name to Sarah, as Oshea's name was also changed to Joshua; in the case of Jacob and Esau the names subsequently given them are totally unlike the names they had hitherto been called by, being respectively Israel or Isra-El and Edom, which are not in the least like Jacob and Esau, neither is there any similarity between the name of Joseph and his surname of Zaphnath Paaneah. Now, as in the cases of Abraham, Sarah, Jacob, Joseph and Joshua the change of name was uniformly given at the time of some promotion, and in commemoration of it, there seems every probability that Jacob bestowed on Ephraim another name, as a surname or *alias*, to commemorate the circumstance when he "set Ephraim before "Menasseh," and that surname we must suppose to be Har. These changes of name have in each case been Biblically recorded in a very few words; the omission of a word or two, either on the part of the translators into the present Hebrew, or on the part of Moses when transcribing the family records, would naturally have left us in the dark upon this subject, or some inaptitude of my own, in failing to perceive the link may be the cause; at any rate I cannot say why Ephraim, more correctly Phre, was also called Har, but he must have been, for Har has been shown to be another form of Phre, and both Har and Phre to be the sons of Ephraim's mother, *viz.* Asenath, besides the numerous collateral evidences adduced concerning Ephraim's sons and other relations, all of which facts tend to the same point.

Resuming now the main thread of our subject with Ephraim's son Thaath, and his connection with the well-known god Thoth, I must point out that he holds a somewhat different position to the rest, for though he appears to have been less of a god than the others, he has probably exercised more influence than any, or perhaps even than all of them; for he was practically the head and front of the whole Egyptian mythology, as he gave form and consistence to this atrocious system of usurping in imagination the functions of the Supreme Creator, by reducing it all to writing, as we see by the following:—

"Thoth of the Egyptians held a high rank among the gods,

“but, although his images, *viz.* a hawk-headed man or a winged globe, are very numerous on the monuments, he is never the object of direct worship; to him is ascribed the authorship of the sacred books, and one of his titles is ‘historian of the gods.’” (*See Champollion, 15, b.*)

“Thoth, Tahutia or Touth, the Egyptian deity of written learning, the author of the ‘Mystical Book of Life’ and of the mystical treatises on medicine and sacred literature. In the Hall of the Two Truths it was the duty of Thoth to weigh the soul of the deceased, and to read from his tablets a record of his actions in the past life. Thoth was also the god of writing . . . he was called the *Scribe of the Gods*, and *Lord of the Divine Words*. In his attribute of scribe of the gods he was represented, on the funereal papyri and in the ‘Ritual of the Dead,’ as furnishing the deceased with the book of mystical instructions, armed with which he would be able to repel all the assaults of his spiritual foes in the under-world, and to force an entrance into Amenti itself by pronouncing the secret names of the great gods.” (*See Cooper’s Archaic Dict.*)

This is the mythological account of Thoth, who, as a god, is of course a myth, and all concerning him mystical—a mere shadow, in fact—but as every shadow is caused by a real substance intercepting the light, so all these mythical gods, and all the ghosts and spirits, phantoms, demons and devils that have ever been heard of, are the shadows of a real substance which has intercepted the light, and that substance was in every case some living man who has intercepted the light of reason; and as on a level plain at the dawn of day a man’s shadow may be a mile long, so the shadows of these men have cast a gloom upon the earth from then until now, but as in the direct light of the midday sun no shade appears, so in the full light of reason all these myths and shadows of a bygone time vanish and are seen no more, all that remains being the knowledge that there was once a set of men, mortal and helpless as the rest of us, who dared to call their dead fathers gods, to invest them with the attributes of Him who created all things, and to hand down to posterity, as religious doctrine, the most arrant lies that the brain of man can conceive, thereby poisoning the human mind for centuries, barring the way to the true knowledge of the real God, shrouding the past in gloom, the present in doubt, and causing millions to pass their lives in a state of fear and wretchedness, through dismal forebodings and even terror as to their eternal future, when they might have otherwise been happy in full confidence of the goodness of God, who rules supreme and loves what He has made.

But have the shadows of those early days passed away? No, they are, however, passing fast, and the tracing of these myths to their source is their final annihilation as myths, for thereby the dead men stand out in all the rottenness of their mischievous lives. Is it high noon now? Has the light of reason dispelled all these shadows, and can we see things as they really were, and as they truly are? Not yet, but the hours pass, each minute emancipating the race of Ham from the darkness in which the race of Shem had enveloped all the world. The light grows stronger every second, it will soon be high noon, and all these shadows will then have vanished.

*Thoth* was the shadow of the Biblical *Thaath*, nephew of *Menasseh*, about whom we know nothing from the Bible but his name; in substance he was King *Teti*, successor of *Menes*, of whom we hear historically as follows:—

“Teta, the second king of the first dynasty.

“Atahuti I., the second king of the first dynasty of Egypt, and successor of Menes; he built a palace at Memphis, and wrote several books on medicine. . . . He is called by some writers Athothes.

“Athothes or Athotes, a most ancient king of Egypt, who, according to the Greek historians, invented the hieroglyphic system of writing. . . . See also Atahuti.” (*See Cooper's Archaic Dictionary.*)

Now, as somebody must have invented these hieroglyphics, there is no reason why Teti or Athothis should not have invented them as well as anybody else; and as he reigned jointly with Menes during the last thirty years of that king's reign (*see Rawlinson's Herodotus*, vol. ii. page 339, appendix to book ii. chapter 8), and as “it was during the reign of Menes that the unity of the empire was established upon the worship of “Osiris” (Bunsen, iv. 325), there can be no doubt that this Teta, Atahuti or Athothis—in whose reign *also* this worship was therefore established, and who is stated to have written several books on medicine, like the god Thoth, and to have invented hieroglyphics—was actually Tat, Tet, Teti, Tahutia, Thot, Thoyth or Thoth, “the god of writing,” who was called the “scribe of the gods” and wrote the *Mystical Book of Life*, &c. &c. I am of course far from supposing that he wrote all that has come down to us in the *Funereal Ritual*, or that he invented all the mysteries of Egypt, any more than I suppose that Alfred the Great wrote all the Common Law of England as it now stands, simply because we are told that his laws are the foundation of our present constitution; for, like the Psalms of David and everything else of the sort, they were no doubt added

to afterwards, and, indeed, not only does the Ritual allude to Sut, the devil of the Egyptians, the original of whom was not born until after the death of Thoth, but it is evident, that though he might represent his great-grandfather Jacob, and his grandfather Joseph, as Asra or Osiris in heaven, after they were dead, and also his own father Ephraim, as the god Phre, after he was dead, it is yet certain that he could not have represented *himself* as weighing the souls of the dead in presence of Osiris in the other world, when he was actually alive, eating, drinking and sleeping in this. That he laid the foundation of the system by writing part of it there can be no doubt, and that he was assisted by Joseph himself is more than probable, for, as we read in Genesis l. 23, "Joseph saw Ephraim's children of the third generation," which includes even the children of Thaath. But that he had something to do with the idea of Amenti, perhaps even pretending that such would be his office when dead, and that such things had their influence upon the Israelites before the language in which the Hebrew of the Bibles was formed, is evident from the fact that the mythical duty of this Thoth in the next world as "weighing the soul of the deceased," is expressed in Hebrew by his name, not by the name of Thoth, for that would be of little value, as connecting him only with himself, but, what is far more important, by his original name of Tahan or Tachan, for it will be observed that where he is first mentioned he appears as Thn, Tahan or Tachan, &c., in every Bible, but where he appears the second time every version calls him Tht, Thaath, Tahath or Thahath; the following is the Hebrew word I allude to:—

Hebrew            Tkn, Takan, or (according to Wigram) Tahchan  
(תכן), to weigh.

Proverbs xvi. 2, the Lord *weigheth* the spirits.

Proverbs xxi. 2, the Lord *pondereth* the hearts.

1 Sam. ii. 3, the Lord is a God of knowledge, and by him actions *are weighed*.

Of course there is no doubt that God does metaphorically ponder the hearts and weigh the actions of man, but before these expressions were used by the Biblical writers the idea of Thoth, *alias* Tahan, in Amenti must have entered deep into the Hebrew mind, or his name would not have been used to express the action, and with this imaginary scene in the next world much other and much worse Egyptian doctrine must have become rooted in their mind. The characters used in Hebrew for the word which I have here rendered by Tkn are תכן, the first letter

is either T or Th, according to different grammarians, Stuart gives it *Th*, Jones in his *Proper Names* gives it as *T*; the second letter is one which I have usually rendered by *K*, as Jones gives it, but Stuart renders its value by *Kh* and by *H*, the third letter is *N* according to all authorities; the word is therefore *Takan*, *Takhan*, *Ta'han* or *Tha'han*, &c., our Biblical spellings of the name being *Tahan*, *Tachan* or *Thachan*, and *Wigram*, in his *Hebrew Concordance*, gives *Tahchan* as the equivalent of this Hebrew word signifying "to weigh." This same *Tahan*, son of *Ephraim*, is, however, called *Tht*, *Thaath*, *Tahath* or *Thahath* in 1 Chron. vii. 20, written תחת in Hebrew, and the identical letters are used in the following word:—

Hebrew           Tht Tahat Thaath Tahath or Thahath (תחת),  
under, beneath.

Genesis vii. 19, *under* the whole heaven.

Exodus xxxii. 19, *beneath* the mount;

and with the addition of *'* in the following:—

Hebrew           Thty Tahaty or Tahathy (תחת'), the lowest.

Isaiah xliv. 23, *lower parts* of the earth.

Ezekiel xxxii. 18, the *nether* parts of the  
earth.

Ps. lxxxviii. 6, *the lowest* pit.

Ps. lxxxvi. 13, from the *lowest* hell;

and with an intervenient *'* in the following:—

Hebrew           Thot or Thoth (תחת'), under.

Jeremiah x. 11, *under* the whole heavens.

Daniel vii. 27, *under* the whole heaven—

which words have an evident connection with *Thoth's* supposed duty in the lower world, though, as we have seen by words derived from the name and actions of *Moses* having been used in the books known as the *Books of Moses*, our present Hebrew of the *Bibles* could not have been the language of his day, but must be a language of a later growth, when this word also may have crept in from the well-known *Egyptian* doctrines about *Thoth*, who, as we see by the above, must have been *Thaath*, *alias* *Tahan*, son of *Ephraim*.

I have but little to say concerning *Mna*, *Mena* or *Menasseh* in the mythological way. It will be remembered that *Jacob* set *Ephraim*, his younger brother, before him, and as *Ephraim*, or more correctly *Phre*, was deified as the sun, it would be but consistent that we should find *Menasseh* deified as the moon, such is not the case, however, at any rate, as far as I am aware, he

has not yet been identified with an Egyptian god of the moon. There certainly is a deity named Menhai mentioned in Bunsen, v. 582, and in Wilkinson, v. 40, but there is no mention of any connection between that deity and the moon, though there probably was a moon-god of that name, for in the Scandinavian mythology *Mani* was god of the moon (*see* Cooper's *Archaic Dictionary*), and all these mythologies are more or less connected; moreover, the bull Apis, which was worshipped in the town of Memphis, which Menes built, was sacred to the moon, *see* Champollion, No. 37, where he is described as "Hapi, Api or "Apis, the bull, sacred to the moon," and, on No. 38, "Apis, "the sacred bull of Memphis," he is, in fact, represented with the moon between his horns; this, however, only connects the moon with Menes, inasmuch as Menes built this city, the tutelary god of which was a moon-god. Etymology, however, connects them more closely, thus:—

Param African Minotsu (or Minozu), the moon.

Greek Menas, or Mene, Menes, Mene, the moon.

Greek Men, Menos, Meni, a month, the moon.

Greek Menaios, Menaiia, monthly.

Latin Mensis, a month, the duration of the moon.

Icelandic Mani, the moon.

Old High German—Mano.

Anglo-Saxon Mona, the moon.

Swedish Mane, the moon.

Danish Maane, the moon.

Dutch Maan, the moon—

which is enough to show that although Manasse may not have been actually deified as the moon in Egypt, or at any rate was not the recognised moon-god, his name has nevertheless been mixed up in some way with that luminary.

We have now settled the following Biblical personages, of the House of Israel, in their proper positions in the Egyptian mythology: *viz.* Yakb, Iacob or Jacob, *alias* Isra-El, as Keb or Ekb *and* Asra or Osiris; Yosp, Ioseph or Joseph as Asb, *and also* as Asra or Osiris; Poti (Pherah) as Ptah; Asenath as As, Ase, Hesi or Isis, *also as* Neith, Nut, Tson and Schent; Ephraim as Phre *and* Horus; Thaath as Thoth; Taham as Tum; Adan as Aten; and Sabad as Supti: I shall not, however, attempt to go through the whole Egyptian pantheon in a similar way, taking the gods one by one, for the whole subject of their mutual relationship, attributes and forms is wearisomely absurd, and quite unnecessary to follow, now that we have shown the principal characters to be the chiefs of the house of Israel in



masquerade, for the rest are mainly composed of their relations and ancestors, beginning with Shem, *viz.* the god Khem (*see* Chapter VII.), and I shall treat of them in a body both there, and in this chapter further on. The only other members of the house of Israel whom I shall here treat of specially are, *firstly*, Benjamin, brother of Joseph, who, like Jacob and Joseph, was also known as Asra or Osiris, otherwise Isra-El; and, *secondly*, some of Benjamin's sons; after which I shall have occasion to speak of Set, Sut, Nubi, Baba or Typhon, the devil of the Egyptians.

Concerning Benjamin it is a remarkable fact that in the language of New Zealand *Panoni* means "to change the name," and it will be observed, on reference to Genesis xxxv. 16-19, that Rachel had "hard labour" with this son, which caused her death, and as she was dying she named him Benoni, or more strictly Bn-aony (בן-אויני), *but* that his father called him Benjamin, or more strictly Bnymyn or Bnimin (בנימין). The name his mother gave him, *viz.* *Ben-oni*, was evidently given him first, and, whatever may have been the case among those Israelites who afterwards went out of Egypt under Moses, it appears that he was chiefly known in Egypt, and elsewhere, by that name, which will be seen further on in various ways.

Now, in Wilkinson's *Ancient Egyptians*, iv. 342, we read, "Osiris also takes the character of the god *Benno* with the head "of a crane, peculiarised by a tuft of two long feathers," and in Bunsen, vol. i. 508, we read, "Bn-nu, a heron-headed god or "Phoenix, Osiris;" and on page 516, "Bn-nu, the nycticorax, "screech owl or night heron, a form of Osiris," the peculiarity in this matter being that Bunsen, working from the Egyptian hieroglyphics, puts a hyphen in the middle of this word, precisely as the name Ben-oni is written in Hebrew; and, bearing in mind the rule in Egyptian grammar (Bunsen, i. 272) that "n may be sounded *en* or *ne*," this word is actually Beneno or Benenu, the actual name Rachel gave her son, and as he is thus called Benu or Benenu as a form of Osiris in the Egyptian hieroglyphics, and as, moreover, we have in the Funereal Ritual the positive statement, "The Benu is Osiris, who is in Annu" (*see* Bunsen, v. 173), it is quite evident that Benoni, son of Jacob and Rachel, was known in Egyptian as Benu or Benenu and a recognised form of the god Asra, called Osiris in Greek and Isra-El in Hebrew. Now Osiris, as we have before observed, was evidently a shepherd god, as is demonstrated by the shepherd's crook he carries in his hand; and this form of *Benu* seems to have given rise to the Greek *Pan*, who was "the god "of shepherds," and represented half man half goat, bearing a

crook in his hand, as Osiris does. (See *Encyclopædia Britannica*, article *Pan*.)

Pan, however, has not been identified with Osiris in the direct manner that Bennu is, but in the indirect way by which these deities are usually connected together—that is to say, by their other name or *alias*—for he really is so identified over and above their mutual connection as shepherd gods; thus Pan has been identified with Amon, and Amon to a minor extent with Osiris, “Amon in his form of Generator is identified by Etienne “de Byzance as the god which was adored at Panopolis.” (See Champollion, p. 4.) The word Panopolis means the city of Pan. —“At Thebes, Amun, the king of the gods, may be considered under two distinct characters, as Amun-re and Amun-generator; in this last it is probable that he was then the “same whom the Greeks styled the *Pan of Thebes*.” (See Wilkinson, iv. 247.)——Bunsen, in describing Wilkinson’s representations of Osiris, says (i. 424), “The first representation has “the two feathers of Ammon, and the third the ornament of “Ammon;” and Wilkinson observes, in vol. iv. 324, that Diodorus states that “Osiris has been considered the same as “Ammon.” The real fact being that Benoni, *alias Beniamin*, of the Bible was known as *Pan* and *Amn* or *Amon*, who have been partially identified with each other, and it is remarkable that *Pan* in Greek and *Omne* in Latin, have precisely the same meaning, *viz.* “all,” and, as we shall see later on, the grasping nature of Benjamin, or *Ben-iamin*, was such that these words precisely expressed what he and his descendants want. I shall have to consider him further on as Amon, meanwhile I will resume our consideration of him as Benoni, by which name we have identified him as one of the three characters of Osiris, who included Jacob, Joseph and Benjamin, *alias* Benoni, *viz.* “Bennu, “who is Osiris;” I will, however, identify him with Osiris in another way, in Wilkinson’s *Ancient Egyptians*, vol. v. 145, we read, on the authority of Diodorus Siculus, that “the Egyptians pretend that Osiris came from Hades *in the shape of a “wolf*, to assist Isis and her son Horus against Typho,” and, on page 146, on the authority of Eusebius, that “the wolf was “honoured in Egypt, because Isis with her son Horus was “assisted by Osiris under the form of a wolf;” now, on reference to Genesis xlix., where Jacob is represented telling the fortunes of his twelve sons, it will be found in *verse* 27 that he says, “Benjamin shall ravin *as a wolf*; in the morning he shall “devour the prey, and at night he shall divide the spoil.” Now, without attaching the slightest importance to this as a prophecy—for if a man could not tell his son’s disposition when that son

was forty years old and had ten children, he would be dull indeed—I may here say that Benjamin and his family are strongly identified by etymology, both in ancient and modern languages, with everything ravenous and wolfish, as I shall show a few pages further on; but, independently of this, it is perfectly natural that, in view of Jacob's words, Benjamin and his tribe should have been symbolised as a wolf, and that this myth of Osiris assisting Isis and Horus in the shape of a wolf, does not mean that Joseph, *alias* Osiris, returned for that purpose, but really means that Benjamin, or rather his tribe, assisted them or their descendants, thus giving an additional evidence that Benjamin, as well as Joseph and Jacob, was known as Osiris, Asra or Isra-El.

If the reader has ever seen any of the Egyptian monuments, whether in sculpture or in painting, either in their native country or in any of the museums of Europe, or if he has ever turned over the pages of any illustrated books on Egypt, more especially large ones, such as *La Description de l'Égypte* (Paris, 1826, with eleven folio volumes of plates), he can scarcely have failed to observe that sheep, oxen and other cattle are continually depicted on them, and that even Egyptian gods are represented in that shape. In fact, turn where he may, rams, goats, cows, &c., meet his eye, even in the most sacred portions of the temples, from the walls themselves to the painted mummy cases; concerning which Rawlinson remarks, in his Appendix to Herodotus, book ii. pages 342 and 343, "In the tombs of the pyramid or Memphite period are represented the same fowling and fishing scenes, the rearing of cattle, &c., as occur later," which certainly proves these tombs, and the pyramids which were contemporary with them, to have been erected subsequently to the days of Joseph; for, in Genesis xvi. 34, he tells Jacob that "every shepherd is an abomination to the Mizraim," which latter word, though foolishly translated Egyptians, is unmistakable in the Hebrew, and plainly tells us that in the days of Joseph, the inhabitants of the land of Mizr (descended from Mizr, son of Ham) held "every shepherd in abomination," they therefore would not be likely to portray shepherds on their temples, to venerate sheep and goats, and depict sheep and shepherds on their own tombs and mummy cases; whereas the Israelites, being shepherds and descended from Abraham, Isaac and Jacob, who were all shepherds, would naturally look upon their own avocation in a totally different light, and as one or the other of these two must have portrayed these ever-recurring scenes of cattle-tending, it becomes certain that it must have been the Israelites who portrayed them;

and not the Mizraim, for it would be as absurd to suppose that the Mizraim, who abominated shepherds, would depict goats on their monuments and mummy cases, as to suppose that Jews or Mahometans, who both reject the use of pork and abominate the pig as unclean, would adopt sows and pigs as trade signs, smear their bodies with lard and paint boars' heads on their coffins. This being the case, it logically follows that the Egyptian hieroglyphics, which are largely composed of sheep, cattle, &c., the sculpture and painting of the Egyptian temples, the monuments themselves, which are inseparable from heads of animals, which form part of them, the pyramids, the mummies and the gods of Egypt, are all Israelite work, and consequently *not* Hamite work; and, as the Egyptian idolatry has been attributed for centuries to the Hamites, it follows that it has been unjustly so attributed, and that the Shemite race is responsible for it, and more especially the descendants of Jacob, *alias* Isra-el, the god Asra or Osiris.

Let us now refer to the *Egyptian Pantheon* (J. F. Champolion : Paris, 1823), which is beautifully illustrated with coloured pictures of the gods; and, bearing in mind that I have already shown by the Biblical record that there is every probability that the tribe of Benjamin became the sole custodians of all the sheep and cattle in the land of Egypt, and that I have proved by etymology that it is scarcely possible to talk upon the subject of sheep, goats, cattle, horses, herds, flocks, bleating, lowing, roaring, grass, fodder, fields, land, grazing, pasturage, water, pens, folds, stables and shepherds, in any language, without mentioning either the name of Benjamin or that of one or more of his sons, let us look at these pictures of the Egyptian gods and see what strikes us as most peculiar about them.

Amn or Amon (page 2) is represented as having the body of a *man*, but in the place of a human head he has a *ram's head*, with a remarkable head-dress of tall *feathers*, ornamented at the lower part with a small *serpent* or asp.

Amn or Amon (page 2 bis), is represented simply as a *ram*, standing on an altar, with a head-dress of tall *feathers*, and a canopy ornamented with *serpents*, apparently marching in a row.

Amn or Amon (planche 2 quatre), represented as a *ram*, with a *serpent* between his horns and one near each of his four feet; on the *ram's* back is perched a *hawk*, who also has a *serpent* on his head.

Noum (page 3): this god is here represented as a very large *serpent*, having a *man's* beard and legs.

Noum (page 3 bis) has a *human* body with a *ram's* head and *goat's* horns (*tête de bélier, cornes de bouc*); he is seated on a throne, and between his horns is a *serpent*.

Noum (page 3 ter), represented as a scarabæus or *beetle*, but still with *ram's* head and *goat's* horns; on the point of each horn is a *serpent* or asp.

Neith (page 6), a *woman* whose head-dress consists of a *vulture* with wings extended.

Neith (page 6 bis), a *woman* with the male organ of generation displayed, she has three heads, one is that of a *woman*, another that of a *vulture*, and another that of a *lion*, she has a pair of wings attached to her arms, and her feet are those of a *lion*. "The living *vulture* was the emblem of "Neith" (page 6 quatre), she was also represented with a *ram's head* (page 6 quinquies).

Atar (page 17), a *woman* with a *hawk* perched on her head.

Atar (page 17a), a *woman* with a *vulture* for a head-dress, and a *serpent* hanging to each ear. "Atar is also represented "with a *woman's* body and the head of a cow."

Ahi (page 23E), a *cow* standing on the back of an enormous *serpent*, which has the head of a winged *lion* and whose tail is formed like a *ram's* head; on the *cow's* back is a small *ram* laying down.

Phre (page 24D), the sun-god represented as a *hawk*.

The Sphinx (page 24E), a *man's* head with a beard and the body of a *lion*, a small *serpent* is on his head, and a larger one with wings hovers over his hind quarters.

Saoven (28, 28A and B), a *woman* whose head-dress is composed of a *vulture* with wings partly spread, "at times she "is represented as a *woman* with the head of a *vulture*," and "in Thebes she was specially worshipped under the form of a *vulture*."

Thoth (page 30), a *human* body with the head of an *ibis*, and a head-dress of two *goat's horns*, on each of which is a *serpent*.

Api or Apis and Mnevis (page 37), represented as two *bulls*, one pale yellow, the other black, in company with a large *serpent*.

Haroeri (page 39) has the head of a *hawk*, on which is a *serpent*, sometimes his body is that of a *man*, sometimes that of a *lion*.

Tesone-nofre (page 40), a *woman* with a *vulture* for a head-dress, and *horns*.

The foundation of these incongruous figures, taken as a whole, is evidently the human form, we may therefore safely conclude that *the originals were human beings*, and, as we see them so universally bedecked with the heads and horns of cattle and goats, we may safely conclude, *firstly*, that the Mizraim had nothing to do with the authorship of these gods, as shepherds were "an abomination" to this Hamite race; *secondly*, that the whole preposterous system of idolatry connected with these sheep, rams, goats, cows, bulls, &c., was invented by people who did not abominate these animals, or rather the avocation of shepherds; and, *thirdly*, that it emanated from people who were not the original natives of the place, but who, on the contrary, were shepherds—such, for instance, as Jacob, his sons and their Syrian followers.

Now, if these gods had been represented by composite figures, consisting of the forms of men, cattle, sheep and goats *only*, we might safely consider, after what we have seen concerning Benjamin and his family, both from the Biblical record and from etymology generally, that these idol figures represented the house of Benjamin and their relatives, more especially as the name *Amn* or *Amon* reminds one of *Bn-ymyn*, *Bn-imin*, *Beniamin* or Benjamin, and the other gods, *Noum*, *Atar*, *Ahi*, *Saoven*, *Apis* and *Haroeri*, above mentioned, coincide remarkably with *Nooma*, *Adar*, *Ahi*, *Saophein*, *Opphis* and *Ahara*, sons of *Beniamin*, which goes to explain how it is that we read, on page 1 of the same book, that *Amon* was god of Thebes, for we are informed by Rawlinson, in his translation of Herodotus, vol. ii. note on page 4, "Thebes was called *Api* in "Egyptian," evidently named from *Opphis*, *Apphein* or *Aphim*, son of *Beniamin*; on page 2 (still Champollion), that "the "ram was sacred to this town of *Api* (Thebes), and *Amon* its "local protector;" on page 3, that "*Noum* is also called *Amon*—" *Noum*;" on page 3a, that "*Noum* is one of the forms under "which *Amon* was adored, and of whom he was but a simple "modification, that this divinity presided over the inundations "of the Nile" (which in Egyptian is called *Hapi* (see Bunsen, v. 385), and that "*Aur* was a common epithet of this river, and "*Atur* the name of one of its principal branches" (see Cooper's *Archaic Dictionary*), which words *Hapi*, *Aur* and *Atur* remind us again of *Aphim* or *Opphis*, *Aor* and *Adar*, sons of *Beniamin*.

Continuing with Champollion (page 6 septies), we read that "*Palehaka* was a mystic form of *Amon*," which name, *Palehaka*, looks like a compound of *Bela* and *Achi*, sons of *Beniamin*; and continuing further, we read, on page 17, that

the cow "was sacred to *Atar*," which is the exact spelling of Benjamin's son *Adar* (as Egyptologists use no *d* in rendering Egyptian names); that "*Atar* was the companion of *Noom*," that she was adored at Tentyris with her son *Ohi*, and that at "*Memphis* she was worshipped with the head of a cow,"—*Adar*; *Nooma*, *Ahi* and *Momphis* being sons of Benjamin; on page 28, that "*Saoven* appears on the walls of the temple of *Atar*," that she was especially worshipped in the Thebaid nome" (Egyptian *Api*),—*Saophein*, *Adar* and *Aphim* being sons of Benjamin; on page 37, that "*Api*, *Hapi* or *Apis* was worshipped as a bull at *Memphis*,"—*Aphim* or *Opphis* being brother of *Momphis*; in Bunsen, i. 369, that *Amon* alone of all the gods has the title of *Hek*, and in Cooper's "Archaic Dictionary," that *Aau* is an epithet of Osiris used in the 78th chapter of the Ritual of the Dead—which inextricably interlaces Ben-*iamin* as *Amon*, with his *alias* of Osiris, and with his sons *Bela*, *Aor*, *Nooma*, *Ahi* or *Achi*, *Momphis*, *Aphim* or *Opphis*, and *Adar*;—but then what possible connection can there be between the serpents, hawks, vultures, long feathers, and rams? A man with a ram's head on his shoulders may portray a shepherd, and eventually a god of shepherds, as Pan (god of shepherds) was represented with a man's body and the legs of a goat, but what have snakes, birds of prey and feathers to do with shepherds?

Here lays the mystery, and also here lays the key to the authorship of it; for, in the same way as an art connoisseur will discover some subtle peculiarity, running through and plainly perceptible in all the paintings of an old master, that affords certain proof of their identity, no matter what the subject and accessories may be; and in the same way that an astute critic will notice some strongly marked idiosyncrasy pervading all the productions of an author, no matter what may be the theme in hand; so in these representations and descriptions of gods can we plainly detect the specialities of the tribe of Benjamin permeating the whole intricate and confused structure of the Egyptian pantheon, however varied the names, however grandiloquent the attributes, and however impossible the functions of each deity; for in some way or other, sometimes less, sometimes more, we invariably see that the strange incongruity of hawks, snakes and feathers are mixed up inextricably with men, rams and oxen; which, by their very antithesis, carries the subject beyond all usual sequence of ideas, and gives it a special personality, which can be fitted to nothing but the tribe of Benjamin, for the very words signifying in certain languages sheep, cattle, &c., which I have already brought forward as

derived from the names of Benjamin and his sons, signify ravenous beasts, such as wolves, jackals, snakes and various other reptiles, feathers, hawks, vultures and similar birds of prey, in the same or other languages, as I will proceed to show, but before so doing I must draw attention to the two following extracts from the Bible :—

B.C. 1707.

GENESIS XLIII.

34 And he [Joseph] took and sent messes unto them [his brothers] from before him ; but Benjamin's mess was five times so much as any of theirs, and they drank and were merry with him.

These words taken alone might merely mean that, being Joseph's favourite brother, larger dishes were sent to him as a mark of attention, but taken in connection with Jacob's words as follows :—

B.C. 1689.

GENESIS XLIX.

27 Benjamin shall ravin as a wolf, in the morning he shall devour the prey, and at night he shall divide the spoil—

they have a peculiar significance, and would lead one to suppose that literally and physically Benjamin had an enormous appetite for food, that he was otherwise greedy and insatiable, and that, as a consequence, he was prone to seize that which did not belong to him ; moreover, as Jacob's words were spoken when Benjamin was a man of 40 with ten sons, and were spoken of Benjamin as a family or tribe, we may fairly conclude that his children took after him ; and if Jacob never spoke the words at all, but if they were merely put into his mouth by Moses, writing the book of Genesis, when Benjamin had grown to a large tribe, we may *all the more* consider these words to betoken that the race of Benjamin were celebrated for extreme voracity or bodily hunger, and for greed after worldly possessions, which resulted in forcible seizure. I will first prove by etymology that this view is correct as regards greediness, voracity, rapacity, appetite or hunger of the actual belly.

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No. 151. Bn-aony, or Benoni, which appears to have been sometimes abbreviated into Benny or Benn.

Græek	Peinaon, hungry. (Homer.)
Greek	Peinen, to be hungry, to hunger after.



- Khond India Pannenju, hunger.  
 French Romn Bugnon, or Buignon, a big bit of meat. (Supplement.)  
*Memo*: Judging from the present pronunciation of French, this word would have been pronounced *Bunyon*, *Boonyon* or *Bouinyon*.  
 New Zealand Pinono, to beg for food.
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No. 151 *otherwise called* Benymn, Benjamin or Benjamin, which appears to have been usually abbreviated into Benym, Beniam, Benj or Beng.

- Greek Peinemenai, to be hungry, to suffer hunger. (Homer's *Odyssey*, xx. 137.)  
 English Pannum, food. (*Slang*.)  
 Scotch Pang, to cram with food to satiety.  
 Chin. III. 724 Pung, greedy of food; to eat voraciously.  
 Zulu Kafir Pango, ravenous hunger.  
 Scotch Pench, or Penche, the belly.  
 English Paunch, the belly and its contents.  
 Chin. III. 98 Ping, large-bellied.  
 Chin. III. 111 Ping, the appearance of the belly swelled.  
 Chin. III. 758 Pung, the appearance of being stuffed full.
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No. 152. Bla, Bala, Balaa, Bale, Balee, Bela, Belah or Bolau.

- Arabic 259 Bawlaa, or 251 Bulaa, a glutton.  
 Arabic 249 Ball, greedy.  
 Hindu 350 Balla, a glutton.  
 Galla African Bela, hunger.  
 Zulu Kafir Bili-bili, plentiful supplies of nice food.  
 Irish Beile, a meal's meat.  
 Hebrew Bla or Bala (בלע), to devour, to swallow.  
 Genesis xli. 7, and the seven thin ears *devoured*.  
 Jeremiah li. 34, he hath *swallowed me up*.  
 Jeremiah li. 44, that which he hath *swallowed*.  
 Job vii. 19, I *swallow down* my spittle.  
 Arabic 210 Balia, a swallower.  
 Arabic 251 Balaa, swallowing.  
 Welsh Boliaw, to gorge, fill the belly.  
 Cornish Bolla, the belly or paunch.

English Belly, the receptacle of food in a human being or other animal.  
 French Romn Beuillu, one who has a big belly.  
 Zulu Kafir Bohla, to belch.

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No. 152 *otherwise spelled* Balaam.

Greek Boulimia, ravenous hunger.  
 Arabic 251 Balaam, one who devours greedily, a glutton.  
 Gio African Bulome, greedy.

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No. 152 *otherwise spelled* Beleleel.

Arabic 252 Balal, a banquet.  
 Zulu Kafir Bohlela, to belch.

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No. 153. Bkr, Beker, Becher, Bechor, Bochor, Bacher, Bachir or Bacchar.

Hindu 417 Bhukar, hungry.  
 Gurung Nepal Phokre, hunger.  
 Icelandic Fikr, eager, greedy.

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No. 154. Asbl, Asbal or Aschbel.

Scotch Haschbald, a glutton.  
 Arabic 478 Hisafi, large-bellied.  
 Irish Oisfheoil, venison.

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No. 154 *otherwise spelled* Asuber or Asyber.

Hebrew Aspr or Asper (אֶסְפֵר), a good piece of flesh.  
 1 Chron. xvi. 3, and he dealt to every one of Israel a loaf of bread and a *good piece of flesh*.

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No. 154 *otherwise spelled* Ydyaal or Adeiel.

Arabic 838 Autull, a glutton.  
 Anglo-Saxon Aetol, a glutton.  
 Latin Edulium, Edulii, meat, food, victuals, anything to be eaten.  
 Arabic 20 Atl, being filled with food.

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No. 155. Ayr, Aer, Aor, Or, Ir, Hir, Ahr, Aher, Aara, Ahrh, Ahrab, Ahara, Aharah, Achrach, Acher, Achrah, Gra, Gera, Gira, Guera, Gherah or Geras.

- Legba African Ehare, greedy.  
Hindu 158 Aghori, greedy, a voracious eater.  
Greek Akoria, or Acoria, a ravenous appetite.  
Hindu 157 Aghar, greediness.  
Arabic 892 Gharaa, greediness.  
Mano African Gireyo, greedy.  
Icelandic Gerr, greedy, gluttonous.  
Scotch Gare, or Gair, rapacious.  
German Gieren, to have an inordinate desire after a thing.  
Fijian Garo, to desire, to lust after property or food.  
Fijian Garo-garo, hungry.  
Fijian Garosa, gluttonous, gluttony.  
Gaelic Gaor, to cram, to glut.  
Irish Gaorraim, I glut.  
Irish Craos, gluttony.  
Irish Craosadh, gluttonous.  
Gaelic Craos, gluttony.  
Malayan 111 Charu, to guttle, swill, guzzle.  
Fijian Quru, to eat ravenously.  
Persian 542 Khwura, voracious.  
Hindu 1001 Khura, voracious.  
New Zealand Kaihoru, greedy, gluttonous.  
Uraon India Keira, hunger.  
Rajmahali I. Kire, hunger.  
Gondi India Karu, hunger.  
Arabic 502 Kharis, hungry.  
Arabic 893 Ghiras, hungry.  
Arabic 894 Gharas, a being hungry.  
Persian 1041 Gurus, hunger.  
Persian 1048 Gors, or 1040 Gurs, hunger.  
Persian 1040 Gurza, ravenous.  
Irish Ocaras, hunger.  
Irish Ocrach, or Acrach, hungry.  
Egyptian 388 Hekar, or 463 Hkar, hunger.  
ManchuTartar Ouroumbi, to be very hungry.  
Hebrew Arhh or Arhah (אֲרַח), a dinner, victuals.  
Prov. xv. 17, better is a *dinner* of herbs.  
Jerem. xl. 5, gave him *victuals*.  
Assyrian Garru, food.  
Persian 540 Khwara, victuals.  
English Cheer, provisions for a feast.

French	Chair, flesh, meat.
Latin	Caro, flesh.
Greek	Cras or Kras, Cres or Kres, Creas or Kreas, flesh, a piece of meat.
Icelandic	Kras, a dainty.
Polish	Grysc, or Gryzc, to gnaw.
Polish	Gryze, I gnaw.
Latin	Corrodo, Corrosi, to gnaw, gnawed.
Gaelic	Gearr, to gnaw, to bite.
Arabic 957	Karz, gnawing.
English	Grouze, to devour. (Wright's <i>Obsolete</i> .)
Sanskrit 302	Gras, Grasati, to devour, swallow, eat, consume.
Sanskrit 302	Grasti, the act of swallowing or devouring.
Cornish	Crwst, an eating between meals. (Borlase.)
Latin	Charistia, a solemn feast or banquet in former times where none but kinsfolk met.
Hindu 1002	Khurish, eating and drinking, food, victuals, fare.
Arabic 1004	Karsh, putting into the stomach or paunch.
Arabic 971	Kaar, devouring all up.
Arabic 1013	Kaair, a fat or full-bellied boy.
Arabic 1013	Kaaar, having a large belly from much food.
Sanskrit 296	Gri, to devour, to eat.
Greek	Ceiro, or Keiro, to devour.
New Zealand	Hakari, a feast.
Arabic 1360	Wara, being filled with food.
Ibu African	Iria, to eat.
Chin. III. 721	Urh, to eat.
Persian 182	Awaridan, to swallow.
New Zealand	Horo, to swallow.
Greek	Araia, the belly.
Tiwi African	Iyare, the belly.
Bini African	Ekuro, the belly.
Polish	Okara, a big paunch.
English	Craw, the crop or first stomach of fowls.
Gaelic	Cir, the cud.
Icelandic	Gor, the cud.
Hebrew	Grh or Garah (גרה), the cud. Lev. xi. 5, because he cheweth <i>the cud</i> . Deut. xiv. 7, they chew <i>the cud</i> .
Galla African	Gerra, the belly or stomach.
Dewoi African	Kuri, the belly.
Landoma A.	Kor, the belly.
Beran African	Kers, <i>plural</i> Kurus, the belly, bellies.
Arabic 1006	Kirsh, or Karish, <i>plural</i> Kurush, the rough tripe or stomach of a beast chewing the cud.

Hebrew Krs or Karas (כֶּרֶס), the belly.  
Jeremiah li. 34, he hath filled his *belly*.

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No. 155 *otherwise spelled* Gharem.

Arabic 893 Gharam, greediness.  
Scotch Grammaw, a voracious eater  
Scotch Gormaw, a glutton.  
Thulungya N. Kruim, hunger.  
Arabic 959 Karim, carnivorus.  
Arabic 959 Karam, having an insatiable appetite for flesh  
meat.  
Swahili A. Kirimu, to feast.  
Swahili A. Karamu, a feast.  
Gaelic Cuirm, an entertainment, feast or banquet.  
Irish Cuirm, a feast, a banquet.  
Gaelic Creim, to gnaw, chew, nibble.  
Hebrew Grm or Garam (גֶּרַם), to gnaw.  
Zeph. iii. 3, *they gnaw* not the bones.  
Swedish Gorma, to gobble up one's meat. (Serenius'  
*Swedish Dictionary*, 1757.)  
Anglo-Saxon Crammian, to cram, to stuff.  
English Cram, to eat greedily.

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No. 156. Namn, Nahaman, Naaman, Naeman, Neeman, Noeman,  
Noama or Nooma.

Pati African Nyam, greedy; *Bamom*, African, the same.  
Arabic 1343 Naham, being gluttonous, voracious.  
Arabic 1343 Nahim, greedy, a glutton.  
Arabic 1342 Nahamat, gluttony.  
Fijian Namu, to chew.  
Fulah African Nyama, or Niam, to eat.  
Greek Nemo, to eat, to feed on.  
Swahili A. Nyama, flesh, meat.  
Zulu Kafir Nyama, a piece of flesh or meat.  
Arabic 1322 Niaam, victuals, meats, viands.

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No. 157. Ahy, Ahoh, Ahoah, Ahoe, Ahi, Ihi, Ehi, Echi, Achi,  
Achia, Agchis or Agcheis.

Kamuku A. Ikahi, greedy.  
Isiele African Oka, greedy.

- Hindu 2202 Hauka, or Haukha, greediness.  
 New Zealand Hiakai, hunger, to be hungry.  
 Turkish 438 Ach, hungry.  
 Arabic 1408 Haya, hungering.  
 Arabic 1409 Huyua, being hungry.  
 English Haw, hungry. (*Wright's Obsolete.*)  
 Chin. III. 722 Yuh, the sound of hunger.  
 Chin. II. 332 Heaou, anything hungry, famished or empty, a hungry person.  
 Chin. III. 722 Heaou, food, provisions.  
 Quichua Peru Aycha, flesh.  
 Hebrew Hg or Hag (חג), a feast.  
     Exod. xxxix. 4, *the feast* of unleavened bread.  
     1 Kings viii. 65, Solomon held *a feast*.  
 Egyptian Uak, the name of a sacred feast. (*See Cooper's Archaic Dictionary.*)  
 Swahili A. Akia, to swallow, to gulp down.  
 Egyptian 518 Ucha, to devour. (Vol. I.)  
 Icelandic Hakka, to devour, to eat ravenously.  
 Caribbean Aika, to eat.  
 Romany Ha, or Haw, to eat.  
 Chinese I. 376 Hea, to gulp, to swallow.  
 Chinese I. 453 E, to gnaw, to eat.  
 Chin. III. 768 Hea, the noise of gnawing bones.  
 Chin. II. 747 Heih, or Heuh, the noise made by tearing the skin from the bones.  
 Chin. III. 896 Heih, to bite or gnaw with the teeth.  
 Chin. III. 899 Yaou, or Heaou, to gnaw bones, to bite or gnaw asunder.  
 Chin. II. 601 Hwa, to bite, to gnaw.  
 Chin. II. 407 Ho, to suck in voraciously, to gobble up.  
 Chin. III. 716 Yu, to eat a great deal.  
 Chin. III. 727 Hea, filled, stuffed, satiated.  
 Chinese I. 594 He, a large belly.  
 Chin. III. 101 Hee, large-bellied.  
 Chin. III. 95 Wei, the stomach of an animal body.  
 Chin. III. 119 Yuh, the crop, craw or stomach of a bird.  
 Chin. III. 111 Yu, the lower part of the belly; big-bellied.  
 Eafen African Oya, *plural* Aya, the belly.  
 Dsebu African Uku, the belly; *Yarriba*, African, the same.  
 Ife African Iku, the belly; *Ondo*, African, the same.  
 Thewe African Eke, the belly.  
 Karekare A. Ako, the belly.  
 Arabic 886 Aaykas, the stomach.  
 Quichua Peru Uicsa, the belly.

No. 157 *otherwise spelled* Achim or Achium.

Arabic 1396	Hikamm, a glutton.
Fanti African	Ekom, appetite, hungry.
Arabic 1396	Hakam, or Hakim, hungry.
New Zealand	Whakoma, to eat.
Assyrian	Ikhimu, he devoured.
Zincali	Ogomo, the stomach.

## No. 158. Ras, Rus, Ruas, Rhos, Ros, Rosh or Rosch.

Arabic 641	Rahwas, a glutton.
Persian 618	Ras, or Rus, a glutton.
Arabic 603	Rasia, full of greedy desire.
Arabic 612	Rasaa, greediness.
Latin	Rosio, a gnawing, biting or nibbling.
Arabic 623	Raas, biting and taking away a little.
Gaelic	Roice, gluttony, a fondness for fat meat, tearing, eating greedily.
Hindu 1175	Rasoi, victuals.
Portuguese	Roaz, ravenous, devouring.

No. 158 *otherwise spelled* Arus.

Arabic 472	Haris, <i>plural</i> 476 Hurras, or Hurasaa, greedy.
Arabic 473	Hirs, greediness.
Arabic 473	Hurus, greedy, ravenous fellows.
Arabic 474	Harish, <i>plural</i> Hurush, voracious.
Arabic 1388	Harras, or Huras, voracious.
Arabic 1389	Hars, voracity, gluttony.
Arabic 1389	Haras, eating voraciously.
Arabic 1363	Wurush, being greedy, devouring.
Hindu 956	Haris, voracious, gluttonous, greedy.
Turkish 649	Hariss, greedy.
Arabic 476	Harisi, greediness.
Haussa A.	Arrashi, the stomach.

No. 158 *otherwise spelled* Rpa, Rapha, Raphah or Raphe.

Portuguese	Rafa, hunger.
Scotch	Reif, ravenous.
Hebrew	Rab (רעב), hungry, hunger-bitten; famine. 2 Kings vii. 12, they know that we be hungry.

Job xviii. 12, shall be *hunger-bitten*.

Gen. xli. 36, the seven years of *famine*.

Welsh	Rhaib, or Rheibiau, a greediness or voracity.
Swahili A.	Rapa, to be ravenously hungry.
Greek	Rophao, or Ropheo, to sup greedily up, to gulp down, to guzzle
Arabic 625	Raff, eating much.
Hindu 1178	Raff, eating much.
English	Rive, to eat greedily. ( <i>Wright's Obsolete.</i> )
Scotch	Rive, laying hold with the teeth and eating hastily.
English	Riffe, the belly. ( <i>Wright's Obsolete.</i> )
New Zealand	Repa, the belly of a shark.
Norman	Repue, fed.

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No. 159. Maphi.

Bute African	Mbo, greedy.
Afudu A.	Mupio, greedy.
Arabic 1225	Mufawwah, a glutton.
Danish	Mave, the stomach.

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No. 159 *otherwise spelled* Mamphin or Momphis.

Marawi A.	Mimba, the belly.
Nyamban A.	Memba, the belly.

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No. 159 *otherwise spelled* Sophan or Saphan.

Persian 649	Zabun, greedy.
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No. 160. Apphein, Apphin, Aphim, Ophim, Hophim, Huffim, Hupham, Hpym, Huppim, Chuppim or Chupham.

Adampe A.	Epfeanu, greedy; <i>Anfue</i> African, the same.
Scotch	Eevenoo, very hungry.
French	Affame, starving, hungry.
Icelandic	Hvama, to swallow, to devour.
Malayan 25	Iyapan, meat, victuals.
Romany	Habben, food victuals.
Fanti African	Yafun, the stomach, the belly.
Papia African	Avom, or Apfom, the belly.
Kabenda A.	Ivumu, the belly.



Orungu A.	Ibum, the belly.
Melon African	Ebom, the belly.
Bayon African	Ebum, the belly; <i>Ngoten</i> , African, the same.
Bamon African	Ebam, the belly.
Pati African	Apom, the belly.
Bagba African	Abum, the belly; <i>Nhalemoe</i> , African, the same

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No. 160 *otherwise spelled* Opphis, Hephis or Haphas.

Arabic 500	Hiyafs, a bloated glutton.
Arabic 485	Hafs, a devouring.
Sanscrit 172	Upas, to eat, to consume.
Polish	Opasc, to fill with food, to glut.
Polish	Opase, I glut, &c.
Polish	Opasienie, the act of feeding too much.

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No. 161. Ard, Arde, Arad, Ared or Hered.

Scotch	Yerd-hungry, voraciously hungry
Sanscrit 127	Arata, flesh.
Greek	Erote, a feast.
Latin	Arrodo, to gnaw or nibble.
Latin	Erodo, to gnaw off or eat into.
French	Erode, gnawed.

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No. 161 *otherwise spelled* Adr, Adir, Ador, Adar or Addar.

NowgongNa- ga Bengal	} Yatur, hunger.
Gurma A.	
Latin	Uterus, Uteri, a belly or paunch.
Sanscrit 154	Udara, the belly.
Hindustani 69	Udar, the belly.

This insatiable appetite for food, and more particularly flesh food, would naturally lead to the tribe of Benjamin taking special interest in cattle of all kinds; and their voracious temperament would as naturally cause them to be compared to wolves, jackals, snakes, crocodiles, sharks, crabs, pikes, hawks, vultures, kites, crows, ravens, herons, cranes, owls, eagles, and such like ravenous creatures; and even to their eventual adoption of these animals as emblems, out of sheer impudence, when they proceeded upon plundering expeditions; and to their em-

ploying feathers as a sign when the other emblems were not convenient; at any rate it is certain that feathers are worn by savages as a symbol of war, that soldiers wear them throughout Europe, and that eagles and such like birds are common emblems on the national military banners; the connection between war, rapine and plunder with the house of Benjamin, will be seen further on, meanwhile we will continue our present subject by remarking that the apparent incongruity between ravenous animals, such as snakes, hawks, vultures, lions, and such like, and quiet creatures, like sheep or goats, as two emblems of the same person, is thus removed because accounted for, by the one being descriptive of their employment as graziers, the other descriptive of their nature and habit of devouring greedily and ravening like wolves.

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No. 151. Bn-aony or Benoni, which appears to have been sometimes abbreviated into Benny and Benn.

Egyptian 378 Benn (*apparently* Benen), a kind of snake.

Sanscrit 668 Phanin, the hooded serpent, cobra di capello, a serpent in general.

Egyptian 459 Pennu (*apparently* Penenu), a rat.

Gaelic Fineun, a buzzard.

Irish Fineon, a buzzard.

Gaelic Punnán, or (in Supplement) Punan, a bittern.

Irish Bunnan, a bittern.

Irish Bonnan, a bittern, a heron, a crane.

Egyptian 378 Benu, or Vol. I. 508 and 516 Bn-nu (*apparently* Benenu), the nycticorax (*viz.* the screech owl).

Latin Penna, a feather, plume or wing.

Latin Pinna, the feathers used in arrows.

Spanish Pinon, the remotest joint of the wings of a bird.

English Pinion, a feather, a wing.

French Romn Pannon, the feathers which are placed at one end of an arrow.

French Romn Panon, one feather so used.

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No. 151 *otherwise called* Benymn, Beniamin or Benjamin, which appears to have been usually abbreviated into Benym, Beniam, Benj or Beng.

Irish Fainche, a fox.

Persian 937 Fanaj, a harmless kind of snake.

Hindu 557 Pannag, a serpent.

Ho India	Bing, a snake : <i>Kol, Santali, Bhumij, Mundala</i> and <i>Kuri</i> , India, the same.
Hindu 420	Bhuwang, a snake.
Zulu Kafir	Bongwana, a small alligator.
Chin. III. 267	Pang, a crab.
Manchu Tartar	Panghai, a crab.
Chin. III. 888	Fang, an earth rat.
Gaelic	Fang, a vulture, a raven.
Irish	Fang, a vulture.
Irish	Faing, or Fang, a raven.
Gaelic	Feannag, a rook, a hooded or carrion crow.
Gaelic	Fionnag, a hooded crow.
Irish	Fionnog, a crow.
Irish	Feannog, a royston crow.
Malayan 32	Bangu, a bird of the stork or heron kind.
Swahili A.	Pungu, a large bird of prey.
English	Penguin, a genus of aquatic fowls.
Zulu Kafir	Pungumangati, a large bird which is applied to herd-boys, to show, by the motion of its crest, where their cattle have strayed.
French	Penne, a feather.
French	Penage; plumage.
English	Vang, the thin membranous part or web of a feather.
French	Panache, a plume of feathers, the feathers on a helmet.

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No. 152. Bla, Bala, Balaa, Bale, Balee, Bela, Belah or Bolau.

Welsh	Bela, a wolf.
Welsh	Bala, a wolf's cub.
Hindu 386	Bhalu, an old jackal.
Sanscrit 701	Bhalla, a bear.
Circassian 105	Bley, a serpent.
Hindu 440	Byal, a snake.
Magar Nepal	Bul, a snake.
Sanscrit 675	Bala, a species of carrion crow.
Fijian	Belo, a kind of stork.
Zulu Kafir	Bole, a heron. ( <i>Addenda.</i> )
Persian 209	Bal, a wing.
Turkish 528	Bal, a wing.
Hindu 268	Bal, a pinion.
Galla African	Balli, a feather.
Malayan 55	Bulu, feathers.

No. 152 *otherwise spelled* Balaum.

Sanscrit 939	Viloma, a snake.
Arabic 252	Balam, a pike or jack.
Wolof African	Bulumba, an eagle.
English	Plume, the feather of a fowl, particularly a large one.
Latin	Pluma, a small or soft feather.
German	Flaum, the first fine feathers of fowls.

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No. 152 *otherwise spelled* Beleleel.

Zulu Kafir	Bululu, the large puff adder.
Fijian	Balolo, a kind of sea worm. *

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## No. 153. Bkr, Beker, Becher, Bechor, Bochor, Bacher, Bachir or Bacchar.

Sanscrit 901	Vagara, a wolf.
Gurung Nepal	Bhuguri, a snake.
Murmi Nepal	Pukuri, a snake.
Greek	Pagouros, Pagourou, or Pacouros, Pacourou, a crab (supposed to be the common crab).
Latin	Pagurus, Paguri, a sort of crab fish.
English	Buceros, the hornbill or Indian raven.
English	Bockeret, a kind of hawk.
French	Becharu, a flamingo.
Icelandic	Vakr, a kind of hawk.
Persian 245	Bughra, a heron that takes the lead in flight.
Persian 237	Bajir, a feather.

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## No. 154. Asuber or Asyber.

Arabic 860	Aazawbar, a he-wolf.
Arabic 854	Aisbar, a young wolf.
Icelandic	Hosvir, a grey wolf.
English	Osprey, a large blackish hawk: (Johnson's <i>Dictionary</i> by Todd and Latham, London, 1870.)

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No. 154 *otherwise spelled* Ydyaal or Adeiel.

Arabic 1394	Hitl, <i>plural</i> 34 Ahtal, a wolf, wolves.
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French	Adil, a wolf of Asia. (Fleming and Tibbins' <i>Dictionary</i> .)
Welsh	Udawl, howling, yelping.
Icelandic	Edla, a viper. Old Swedish—Ydhla.
English	Ahuitla, a poisonous water worm found in Mexico.
Swedish	Atel, carrion.
Arabic 1407	Haydalat, a kite.
Spanish	Autillo, a species of the night owl.
Irish	Iatlu, a little feather.

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No. 155. Ayr, Aer, Aor, Or, Ir, Hir, Ahr, Aher, Aara, Ahrh, Ahrh, Ahara, Aharah, Achrach, Acher, Achrah, Gra, Gera, Gira, Guera, Gherah or Geras.

Zincali	Ieru, a wolf.
New Zealand	Wuruwhi, a wolf.
French Romn	Warou, a species of wolf.
Spanish	Garra, the claw of a wild beast or the talon of a bird of prey.
Persian 516	Khirs, a bear.
Hindu 984	Khirs, a bear.
Sanscrit 262	Kroshtu, a jackal.
ManchuTartar	Kirsa, name of a species of fox.
Latin	Caurio, to cry or roar like a panther.
Scotch	Gurr, to growl, to snarl.
English	Yar, to snarl. (Wright's <i>Obsolete</i> .)
Scotch	Yirr, to growl, to snarl.
Scotch	Hur, or Wurr, to snarl.
Scotch	Wirr, to gnarl or growl.
Arabic 471	Hurr, the foetus of a serpent.
Arabic 460	Hariyat, an old and dangerous viper.
Cornish	Aer, a snake.
Sanscrit 1165	Hari, or 1174 Hira, a snake.
Sanscrit 1175	Harya, a serpent.
Egyptian 397	Haara, a serpent.
Egyptian 339	Aar, or 340 Aara, or Aaru, the Urceus serpent.

*Memo*: "The Asp, which decorates the heads of gods and kings and so often appears on Egyptian sculptures, was called *Ourai* by the Egyptians, rendered *Ouraios* by the Greeks, and was the emblem and insignia of royal power." (Champollion, page 3.)

- Egyptian 373 Akar, a viper.  
 Arabic 513 Khurr, a round serpent.  
 Hindu 1532 Kara, a black snake.  
 Persian 1040 Garza, a very venomous serpent.  
 Persian 1040 Gurza, a large-headed serpent.  
 Greek Kerastes, Kerastou, a horned serpent.  
 Latin Cerastes, Cerastæ, a serpent with horns like a ram.  
 English Cerastes, the name of a serpent of the genus Coluber.  
 Persian 516 Khirista, a leech.  
 Persian 514 Kharastar, noxious reptiles.  
 Hindu 1582 Kir, or 1668 Khira, a worm.  
 Hindu 1672 Kira, a worm, reptile, snake or any creeping thing.  
 Tumbuktu A. Karei, an alligator.  
 Nki African Ekuri, an alligator.  
 Boritsu A. Ikur, an alligator.  
 Hindu 1693 Grah, a shark or alligator.  
 Arabic 961 Kuraysh, a shark.  
 Greek Crios, Criou, or Krios, Kriou, a sea monster.  
 English Craw, or Cray, a species of crab smaller than a lobster.  
 New Zealand Koura, a lobster, a cray-fish.  
 Fijian Qari, a crab.  
 Sanscrit 128 Aru, a crab.  
 Fijian Urau, the cray-fish.  
 New Zealand Waerau, a crab, a cray-fish.  
 Pulo African Yare, a scorpion.  
 Salum African Yahare, a scorpion; *Kano*, African, the same.  
 Padsade A. Wakure, a scorpion.  
 Caribbean Akourou, a scorpion.  
 Dewoi African Greaswe, a scorpion.  
 Arabic 1003 Kurraz, a hawk, a falcon.  
 Arabic 1004 Kursiy, *plural* Karasiy, a falcon's nest.  
 Persian 1006 Kuriz, a falconry.  
 Cornish Kryssat, a kestrel or crest hawk.  
 German Geier, the vulture or hawk.  
 Dutch Gier, a vulture.  
 Portuguese Acor, a great hawk, a falcon.  
 Arabic 471 Hurr, a hawk, a falcon.  
 Arabic 120 Aawar, *plural* Aur, a crow.  
 Arabic 883 Auwayr, a crow.  
 Sanscrit 274 Khara, a crow.  
 Garo Bengal Koura, a crow.  
 German Krahe, a crow.  
 Dutch Kraai, a crow.

Anglo-Saxon	Crow, a crow. Frisic—Krie.
English	Crow, a large black fowl, voracious and feeding on carrion.
Mongolian	Kerisa, a crow.
Japanese	Karasu, a crow.
Arabic 894	Ghirs, a black crow.
Latin	Ceirris, or Ciris, a puttock ( <i>viz.</i> a kite) or an aigrette ( <i>viz.</i> a species of heron).
Spanish	Garza, a heron.
Italian	Garza, the white heron.
Icelandic	Hegri, a heron.
Scotch	Hegrie, the heron.
Swedish	Hager, the common heron.
Persian 1406	Hukar, a heron.
Sanscrit 274	Khara, a heron.
Gaelic	Corra, or Corr, a heron.
Danish	Heire, a heron.
French Romn	Hiere, a heronry.
Gaelic	Corra, or Corr, a stork, a crane.
Manchu Tartar	Kerou, a stork.
Manchu Tartar	Karou, a wild goose.
Irish	Corr, any bird of the crane kind.
Icelandic	Gor, or Ger, a flock of birds of prey.
Latin	Grus, Gruis, Grui, a crane.
Italian	Gru, Grua, or Grue, a crane.
French	Grue, a crane.
Scotch	Gru, the crane.
Sanscrit 274	Khara, an osprey.
Ashanti A.	Kwari, an eagle.
English	Geyre, a kind of eagle. ( <i>Wright's Obsolete.</i> )
Icelandic	Ari, an eagle.
German	Aar, an eagle, any large bird of prey.
Cornish	Er, an eagle.
English	Aerie, Airie, or Ayery, the nest of an eagle, hawk or other bird of prey, but sometimes also the brood of the young in the nest. ( <i>Wright's Obsolete.</i> )
Hindu 2178	Hariwa, a kind of paroquet.
Manchu Tartar	Ouar, the crying and croaking of frogs and toads.
Manchu Tartar	Kiarimbi, to cluck.
Manchu Tartar	Karimbi, to croak (as crows do).
French	Croasser, to croak.
French	Croassement, the croaking of crows.
Greek	Crozo, to cry like a crow.

Greek	Crazo, to croak like a raven or frog, to screech, scream or clamour.
Latin	Cirrus, Cirri, the crest of feathers on the heads of certain birds, as the crane, &c.
Latin	Crista, a tuft or plume on the head of a bird, the crest, tuft, plume or horse hair on the cone of a helmet.
Anglo-Saxon	Craesta, a plume, tuft, crest.
English	Crest, a tuft of feathers on the head of fowls.

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No. 155 *otherwise spelled* Gharem.

English	Charma, a fish resembling the sea wolf.
Welsh	Grem, a snarl, a crashing noise with the teeth.
Icelandic	Grimr, the poetic name for a serpent. ( <i>See Grima.</i> )
Bornu African	Karam, an alligator; <i>Munio, Nguru and Kanem</i> , African, the same.
Sanscrit 249	Krimi, a worm.
Hindu 1576	Kirm, a worm.
Persian 1005	Kirm, a worm.
Irish	Cromh, a worm.
Icelandic	Kramsi, a raven.
Icelandic	Krummi, a pet name for a raven.
English	Gorma, a cormorant. ( <i>Wright's Obsolete.</i> )

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No. 156. Namn, Nahaman, Naaman, Naeman, Neeman, Noeman, Noama or Nooma.

Bidsogo A.	Nome, a serpent.
Arabic 1298	Naaimat, <i>plural</i> Nuwam, and Nuyyam, a serpent, serpents.
Dsuku African	Nimiye, or Nime, an alligator.
Gurma African	Namu, a scorpion.
Koama African	Noama, a scorpion.
Arabic 1321	Naaam, an ostrich.
Turkish 1086	Naam, an ostrich.
Malayan 349	Naam, the ostrich.
Zulu Kafir	Nohemu, a white crane.
Irish	Neamhan, a raven, a crow.
Gaelic	Neamhan, a raven, a crow.
Arabic 1342	Nuham, an owl.



- No. 157. Ahy, Ahoh, Ahoah, Ahoë, Ahi, Ihi, Ehi, Echi, Achi, Achia, Agchis or Agcheis.
- Arabic 1370 Waaa, a jackal.  
 Turkish 520 Ayi, a bear.  
 Chin. II. 589 How, an animal in the north which is like a dog and eats men.  
 Chinese I. 390 Heaou, the roar of wild animals.  
 Sanscrit 109 Ahi, a snake.  
 Hindu 234 Ahi, a snake or serpent.  
 Khari Naga } Ahu, a snake.  
 Bengal }  
 Basa African Ohua, *plural* Ahua, a serpent.  
 Ebe African Ewa, a serpent; *Nupe* and *Goali*, African, the same.  
 Basa African Iwa, a serpent.  
 Ako African Eyo, a serpent.  
 Chin. III. 262 Yaou, name of a poisonous snake.  
 Chin. III. 286 Wei, a kind of serpent.  
 Chin. III. 244 Hwuy, a certain long snake or serpent.  
 Chin. III. 277 Hwa, a large serpent.  
 Turkish 661 Hayye, a serpent or snake.  
 French Romn Huiou, or Huiiau, a sort of serpent.  
 Caribbean Hehue, a serpent.  
 Ibu African Ekeh, a serpent.  
 Yagua A. Egwi, a serpent.  
 Greek Echis, Echios, Echii, or Echis, Echeos, Echei, the viper or adder.  
 Greek Iuge, the hissing of snakes.  
 Sanscrit 1 Ak, to move tortuously, like a snake.  
 Accadian Akh, a worm.  
 Timne African Akui, an alligator; *Mbofia*, African, the same.  
 Mampa A. Iki, an alligator.  
 Ibu African Agwe, an alligator.  
 Isiele African Agiyi, an alligator.  
 Basa African Iyi, an alligator.  
 Pangela A. Eyaya, *plural* Ayaya, a scorpion.  
 Anan African Awawa, a scorpion.  
 Bulunda A. Hahe, a scorpion.  
 Chin. III. 255 Woo, a kind of scorpion.  
 Chin. III. 248 Yew, a yellow insect resembling a scorpion.  
 Chin. III. 249 Yue, a sort of crab.  
 Chin. III. 280 Heae, a crab.  
 Chin. III. 812 Hae, a male crab.

- Danish Haa, a shark.  
 German Hai, a shark.  
 Dutch Haai, a shark, a ravenous kind of sea creature.  
 New Zealand Oke, a species of shark.  
 New Zealand Wheke, a marine reptile.  
 English Hawk, a well-known rapacious bird.  
 English Hake, a hawk. (*Wright's Obsolete.*)  
 Icelandic Haukr, a hawk; as, "*Hawk-ey*, hawk-island;  
 "*Hawk-ligr*, hawk-like."  
 Swedish Hok, a hawk, a falcon.  
 Welsh Hawg, a hawk.  
 Portuguese Ogea, a kind of hawk.  
 Persian 30 Ichi, a kind of hawk.  
 Quichua Peru Huaco, a sparrow hawk.  
 Persian 1419 Yuha, a kestrel hawk.  
 Arabic 1419 Yuayua, *plural* Yaaaai, a kind of sparrow hawk,  
 a merlin.  
 Chin. III. 842 Yaou, name of a bird of prey.  
 Chin. III. 822 Huh, a bird of the eagle or hawk species.  
 Arabic 1358 Waha, a falcon.  
 German Weihe, the kite.  
 Dutch Wouwe, a kite.  
 Hebrew Ayh or Ayah (איה), a kite, a vulture.  
 Leviticus, xi. 14, *the kite* after its kind.  
 Job xxviii. 7, which *the vulture's eye* hath  
 not seen.  
 Limbu Nepal Ahwa, a crow.  
 Chin. II. 539 Woo, a crow.  
 Chin. III. 824 Ya, a species of crow.  
 Chin. III. 632 Ya, a peculiar species of crow.  
 English Aia, a kind of Brazilian fowl.  
 Chin. III. 830 Hew, a certain ominous bird, the horned owl.  
 German Uhu, the great horned owl.  
 Persian 144 Aku, or 186 Uku, an owl.  
 Portuguese Aguia, an eagle.  
 Quichua Peru Yucu, a pelican.  
 Quichua Peru Uaccu, an egret or species of heron.  
 Hindu 2142 Wak, a species of heron.  
 Hindu 2119 Wak, the name of a bird, said to be a crane.  
 French Romn Haye, a crane.  
 Chin. III. 823 Hew, a sort of monstrous bird.  
 Chin. III. 843 Yaou, or Wei, the crowing or keckling of fowls,  
 the cry of birds to each other.  
 Arabic 1412 Yaayaa, the cry of the sparrow hawk.  
 Arabic 832 Aak, a raven's caw.

- New Zealand Hokai, large feathers of the wing.  
 Chin. III. 64 Hea, the short feathers on the quill.  
 Chinese III. 65 Heaou, the appearance of feathers, ugly feathers,  
 the feathers of a bird's tail.  
 Chinese III. 63 Yu, the wings of a bird, feathers.  
 Chinese III. 71 Hwuy, the ends of feathers, the tips of wings.  
 Manchu Tartar Hia, the emperor's guards; they wear a peacock's  
 feather in their head-dress.  
 Ako African Iye, a feather.  
 New Zealand Hou, a feather.

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No. 157 *otherwise spelled* Achim or Achium.

- Arabic 865 Aakam, a kind of sea serpent.  
 New Zealand Hekemai, a species of shark.  
 Egyptian 368 Akhm, an eagle.  
 Egyptian 459 Achm, a hawk, an eagle. (Vol. I.)  
 Egyptian 518 Achm, a falcon. (Vol. I.)

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No. 158. Ras, Rus, Ruas, Rhos, Ros, Rosh or Rosch.

- Sanscrit 835 Ras, to roar, howl or yell.  
 Greek Razo, to bark, to snarl.  
 Greek Ruzo, to growl or snarl.  
 Hindu 1175 Rassi, a serpent.  
 Arabic 634 Rashih, *plural* Rawashih, a reptile.  
 Arabic 620 Rishaa, the tail of a serpent.  
 Egyptian 466 Rushau, the heron or nycticorax (*viz.* the screech  
 owl).  
 Egyptian 470 Resh, feathers.  
 Persian 64 Rish, a feather.  
 Arabic 604 Rash, or 644 Rish, *plural* Riyash, a feather.

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No. 158 *otherwise spelled* Arus.

- Zincali Orioz, or Aruje, a wolf.  
 Latin Ursus, Ursi, a he-bear.  
 Latin Ursa, Ursæ, a she-bear.  
 French Romn Hors, Ors, or Orz, a bear.  
 French Ours, a bear.  
 Greek Arazo, or Arrazo, to snarl or growl as dogs do.  
 Arabic 472 Harrash, an old black serpent.

Arabic 476	Harish, a speckled serpent.
Sanskrit 82	Arusha, a kind of snake.
Finnic	Wares, a crow.
Persian 64	Aryash, feathers.

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No. 158 *otherwise spelled* Rpa, Rapha, Raphah or Raphe.

Persian 635	Rubah, a fox.
Sanskrit 834	Rava, the yell, howl or roar of wild beasts.
German	Rabe, a raven.
Dutch	Raaf, or Rave, a raven; as, " <i>Zo zwart als een rave</i> , as black as a raven."

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No. 159. Mamphin or Momphis.

Zulu Kafir	Mamba, a very deadly snake.
Diwala African	Mumbe, an alligator.
Swahili A.	Mamba, a crocodile.

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No. 159 *otherwise spelled* Spopm, Sephupham, Supham, Sophan or Saphan.

Arabic 598	Zuaban, a young wolf.
Hebrew	Zpaony, Zapaony or Zaphaony (צפאוני), an adder, a cockatrice. Proverbs xxiii. 32, and stingeth like <i>an adder</i> . Isaiah xi. 8, on the <i>cockatrice's</i> den.
Hebrew	Spypn, Sapypan or Saphyphan (שפיפן), an adder. Genesis xlix. 15, <i>an adder</i> in the path.
Hindu 1226	Sapin, a female snake.
Arabic 406	Suaban, <i>plural</i> Saaabin, a large male serpent, a large bulky serpent, a cockatrice.
Hindu 750	Suban, a long and bulky serpent.
Sanskrit 1011	Sivan, a boa constrictor.
Polish	Szpon, the claw or talon of birds of prey, the fang or clutch of a quadruped.

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No. 160. Apphein, Apphin, Aphim, Huffim, Hupham or Huppin.

Arabic 130	Ufauwan, a venomous serpent, a viper.
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Greek	Ophioneos, Ophionea, of, belonging to or like a serpent.
Egyptian 386	Hfen, to crawl.
Anan African	Afiem, an alligator.

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No. 160 *otherwise spelled* Opphis, Hephis or Haphas.

Egyptian 340	Absi, a jackal.
Arabic 464	Habis, a kind of serpent without a train.
Arabic 484	Hafis, a large kind of serpent.
Arabic 484	Huffas, another and a larger kind of serpent.
Greek	Ophis, a serpent or snake.
Greek	Ibis, or Ibios, the ibis, an Egyptian bird to which divine honours were paid.
English	Ibis, the name of a bird greatly celebrated in antiquity, it was a native of Egypt.

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No. 161. Ard, Arde, Arad, Ared or Hered.

Irish	Art, a bear.
Latin	Hirudo, a horse leech.
Spanish	Haridi, a celebrated serpent of Akmin.
Latin	Ardea, a bird called a heron or hern, of which there are three sorts.
Greek	Erodios, Erodion, the heron or heron.
Welsh	Erydd, an eagle.
French	Huard, an osprey, an erne, a sea eagle.

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No. 161 *otherwise spelled* Aadr, Adir, Ador, Adar or Addar.

Latin	Hydra, a water serpent.
English	Edder, a serpent. (Wright's <i>Obsolete</i> .)
English	Adder, a venomous serpent or viper.
Dutch	Adder, a viper.
Anglo-Saxon	Atter, or Attor, an adder, snake, serpent or viper.
Gaelic	Aithir, a serpent.
German	Otter, an adder, viper or asp.
Polish	Wator, a crow.
Icelandic	Heidir, a hawk.

I hinted above that the Benjaminite greed for worldly possessions resulted in forcible seizure, which is certainly warranted by Jacob's words, "in the morning he shall devour the prey, and at night he shall divide the spoil;" but, even supposing that these words were originated by Moses long after

the Benjaminite proclivities were become well known, which would, as I have said, give a far greater certainty to the description than if they really emanated from Jacob, I should be sorry to base the assertion I am now about to make upon such a foundation solely, for I say that the house of Benjamin, and their habits of forcible seizure, have been the groundwork and mainspring of offensive warfare for centuries, and I base this assertion, to a great extent, on the following remarkable proof, for the very names of Benjamin and his sons have become synonymous with war in the mouths of men all over the world.

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No. 151. Bn-aony or Benoni, which appears to have been sometimes abbreviated into Benny or Benn.

Gaelic	Fiann, a warrior.
Gaelic	Feinne, troops.
Irish	Fionn, troops.
Bode African	Banan, an arrow.
Sanscrit 902	Vanin, having an arrow or arrows.
English	Fanion, a small flag carried with the baggage in armies.
French Romn	Fanon, Fenon, Phanon, or Phenon, a standard or banner.
French Romn	Panon, or Pannon, a standard or flag.
French Romn	Penen, Panen, Panon, Pennon, Penon, or Phanon, a sort of banner with a long tail carried on a lance or attached to a tent, &c.
French	Pennon, a pennon.
Welsh	Penwn, a banner.
Italian	Pennone, a flag, standard or banner.
English	Pennon, a small flag or banner.
Egyptian 377	Behnnu ( <i>apparently</i> Behnanu), to battle, cut up, contend.
Irish	Beannaim, to steal ( <i>literally</i> I steal).

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No. 151 *otherwise called* Benymn, Beniamin or Benjamin, which appears to have been usually abbreviated into Benym, Beniam, Benj or Beng.

Malayan 224	Panggawa, a warrior, an officer.
Chinese I. 190	Ping, soldiers, troops, an army, weapons of war.
Chinese II. 43	Pang, a certain kind of military carriage.
Mandingo A.	Fong, or Fango, a sword.

Mandingo A.	Fang, a cutlass.
Chin. II. 112	Pang, a bow.
Chin. II. 345	Pang, a wooden cross-bow.
Hindu 552	Panach, a bow-string.
Khond India	Pinju, an arrow.
Telugu India	Banamu, an arrow.
Banyun A.	Binyam, war.
English	Beneme, to take away, to take from. (Wright's <i>Obsolete.</i> )
Anglo-Saxon	Benaeman, Beniman, or Benyman, to deprive, to take away.
Zulu Kafir	Panga, to seize violently, ravage, plunder.
Chin. II. 232	Pang, to wrest or plunder from.
Hindu 386	Bhanjna, to destroy, to break.
Swahili A.	Vunja, to break, spoil or ruin.

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No. 152. Bla, Bala, Balaa, Bale, Balee, Bela, Belah or Bolau.

Malayan	Bala, soldiers, troops, an army. ( <i>See Crawford's Grammar and Dictionary, ii. 15.</i> )
Sanscrit 675	Bala, military force, troops, a host, an army.
Bodo Bengal	Bala, an arrow.
Newar Nepal	Bala, an arrow.
Bahingya N.	Bla, an arrow.
Sunwar Nepal	Bla, an arrow.
Chourasyo N.	Blo, an arrow.
Vayu Nepal	Blo, an arrow.
Caribbean	Bouleoua, arrows.
Neki African	Bole, an arrow.
Kisi African	Ballo, a spear.
Mampa A.	Bal, a spear.
Fijian	Bale, a kind of spear.
Irish	Ball, a weapon.
English	Bill, an axe or hatchet with a crooked point, a battle axe.
Fijian	Bola, a canoe of war from another land.
Diwala A.	Bila, war.
Zincali	Bella, war.
Latin	Bello, to war, to wage war, to fight, to combat.
Latin	Bellum, Belli, war, warfare, the state of war.
Welsh	Bel, war.
Welsh	Bela, to war, battle.
Irish	Bal, a battle.
Scotch	Bely, to besiege.

Greek	Ballo, Balo, to throw, cast or hurl at with any kind of missile ; to strike, hit or wound.
Hebrew	Bla or Bala (בל), to destroy. Isaiah iii. 12, <i>destroy</i> the way of the paths. Job ii. 23, to <i>destroy</i> him without cause.
Anglo-Saxon	Balew, Bealo, or Beal, misery, mischief, destruction.
Welsh	Bel, or Beli, havoc, destruction.
Welsh	Blai, a depredator.
Latin	Bolus, Boli, a prey.

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No. 152 *otherwise spelled* Balaum.

Hindu 354	Ballam, a spear, pike or lance.
Greek	Blema, a missile, an arrow.
Greek	Palme, a shield.
Greek	Polemos, Polemou, a battle, fight, war.
Greek	Polemeo, to wage war, to make war upon.
Icelandic	Flaumr, the din of battle.
Polish	Polamac, Polamie, to break to pieces.
Greek	Palame, force, murder.

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No. 152 *otherwise spelled* Beleleel.

Arabic 937	Falil, a body, a troop.
Arabic 252	Balal, obtaining a victory.
Zulu Kafir	Bulala, to kill, to destroy.

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No. 153. Bkr, Beker, Becher, Bechor, Bochor, Bacher, Bachir or Bacchar.

Arabic 248	Bakrat, <i>plural</i> Bikar, a troop.
Italian	Vicheria, auxiliary troops.
Scotch	Vager, or Vageoure, a mercenary soldier.
Icelandic	Vigr, a spear.
Scotch	Bicker, or Biker, a fight with stones.
Welsh	Bicra, to fight or skirmish.
English	Bicker, to skirmish, to fight off and on.
English	Bekere, to skirmish. ( <i>Wright's Obsolete.</i> )
English	Bekur, a fight, a battle. ( <i>Wright's Obsolete.</i> )
Hindu 347	Bigrah, or 348 Bigri, war, battle.
Hindu 609	Paikar, war, battle, contest.



Persian 294	Paygar, battle, combat, war.
Turkish 565	Peykyar, battle, fight, combat.
English	Piquere, to skirmish. (Wright's <i>Obsolete</i> .)
English	Pickeer, to skirmish in pillaging parties, to pillage, to pirate.
Sanscrit 912	Vigrah, to fight, war, wage war, assault, seize.
Sanscrit 912	Vikhura, a thief.
French Romn	Vaicerie, seizure.
Hindu 347	Bigaru, a spoiler, a ruiner.
Hindu 347	Bigar, damage, injury.
Hindu 348	Bigri, spoil.
Italian	Pecorea, plunder, booty.
Scotch	Pikary, rapine.
French	Picorer, to pillage.
Arabic 942	Faykar, calamity, misfortune.
Sanscrit 910	Vikri, to destroy, to annihilate.

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No. 154. Asbl, Asbil, Asbul, Asbal or Asbel.

Greek	Eisbole, an invasion, attack or assault.
Portuguese	Esublho, an usurpation, a forcible, unjust, illegal seizure or possession; also a booty or prey gained by the enemy.
Portuguese	Espolio, booty, spoil.
Spanish	Espolio, spoils of war. (J. Baretto's <i>Dictionary</i> , London, 1786.)
Norman	Ezplaye, spoiled.
Welsh	Yspail, a spoil or prey.
Welsh	Yspeiliaw, to spoil, to ravage.
English	Hespall, to harass. (Wright's <i>Obsolete</i> .)
English	Huspil, to disorder, to destroy. (Wright's <i>Obsolete</i> .)

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No. 154 *otherwise spelled* Asuber or Asyber.

Accadian	Usbar, a great quiver.
French Romn	Espare, a javelin, an arrow.
Norman	Espeyere, a spear.
Welsh	Yspar, a spear or pike.
Persian 73	Ispar, a shield.
French Romn	Aousber, or Ausber, a cuirass, armour.
Welsh	Asafar, a shield or buckler.
Arabic 470	Hazafir, plural of Huzfur, ready equipped for war.

Polish	Uzbroic, to arm, to equip, to furnish with arms.
French Romn	Espurir, to surprise, to frighten, to terrify.
	(Supplement.)
Persian 73	Ispari, annihilated, destroyed.
Arabic 21	Isbar, ruining, destroying.
Arabic 66	Azbar, injurious.

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No. 154 *otherwise spelled* Ydyaal, Adeiel, Jadiel or Jediael.

Assyrian	Idlu, a warrior.
Turkish 434	Atli, a horseman, cavalry.
Pepel African	Otalo, a spear.
Arabic 838	Autull, a thick spear.
Greek	Athlos, Athlou, a contest.
Greek	Athleo, or Athleuo, to combat, to struggle.
Spanish	Adalid, or Adalil, a body of armed men with a commander.
Arabic 420	Jidal, battle, conflict, violent contest.
Turkish 618	Jidal, a fighting, battle.
Hindu 770	Jadal, fighting, battle.
Gaelic	Eadail, spoil, booty.
Irish	Eadail, prey, booty, spoil.

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No. 155. Ayr, Aer, Aor, Or, Ir, Hir, Ahr, Aher, Aara, Ahrh, Ahrah, Ahara, Aharah, Achrach, Acher, Achrah, Gra, Gera, Gira, Guera, Gherah or Geras.

Assyrian	Giru, hostile.
Assyrian	Giru, an enemy.
Accadian	Kur, an enemy.
Persian 502	Khar, an enemy.
Egyptian 566	Kheri, an enemy.
Sanscrit 81	Ari, an enemy.
Hindu 79 & 91	Ari, an enemy.
Persian 990	Kari, a warrior.
Accadian	Gurus, a warrior.
Assyrian	Gurusu, a warrior.
Greek	Keras, the wing of an army.
Latin	Chors, or Cohors, a band or company of soldiers.
Irish	Cuire, a body of soldiers five deep.
Persian 1041	Guroh, a squadron or troop.
Hindu 1700	Guroh, a troop, band, levy of people.

- Arabic 868 Ghar, *plural* Aghwar, an army.  
 New Zealand Whakaara, an army, a hostile party  
 Wolof African Hharey, an army.  
 Danish Haer, an army, a host of soldiers.  
 German Heer, a host, an army.  
 Anglo-Saxon Here, or Haere, an army, host or legion.  
                   Plat Dutch—Heir.  
 French Romn Here, a camp, an army.  
 Egyptian 547 Urri, or Ur, a chariot.  
                   *Memo*: This is evidently a war chariot,  
                   as the hieroglyphic is a man standing up in  
                   a chariot and driving four horses abreast at  
                   full gallop.
- Hebrew Yra or Yara (אִרָּ), a shooter, to shoot.  
                   2 Sam. xi. 24, and *the shooters* shot from  
                   off the wall.  
                   2 Chron. xxvi. 5, to *shoot* arrows.
- Kiriman A. Wura, a bow.  
 Ife African Oro, a bow; *Ondo*, African, the same.  
 Aku African Oru, a bow; *Yoruba*, *Eki* and *Oworo*, African,  
                   the same.  
 Yagba African Igoru, a bow; *Eki*, African, the same.  
 Vei African Kara, a bow.  
 Tumbuku A. Kara, a bow.  
 Mende African Kira, a bow; *Landoro* and *Gbandi*, African, the  
                   same.
- Bulom African Kere, a bow.  
 Egyptian 557 Khershet, a quiver, arrows.  
 Kisi African Koro, a quiver,  
 Bornu African Kuru, a quiver.  
 Kandian African Kori, a quiver.  
 Egbele African Ekiri, a quiver.  
 Sobo African Eheri, a quiver.  
 Anglo-Saxon Arewa, an arrow.  
 Icelandic Or, an arrow.  
 English Arrow, a missive weapon of offence, straight,  
                   slender, pointed and barbed, to be shot with a  
                   bow.
- English Quarry, an arrow. (*Wright's Obsolete.*)  
 Dhimal Bengal Kher, an arrow.  
 Uraon India Char, an arrow; *Rajmahali*, India, the same.  
 Anglo-Saxon Gar, a javelin, a dart.  
 Dselana A. Kar, a spear.  
 Arabic 519 Kharis, the point of a spear.  
 Latin Quiris, a spear, a javelin.

Latin	Curis, a spear.
Irish	Coirr, a spear, a dart.
Gaelic	Carr, a spear.
Ibu African	Arua, a spear.
A'ro African	Aruo, a spear.
Mbofia A.	Aroa, a spear.
Isoama A.	Aro, a spear.
Greek	Aor, a sword.
New Zealand	Hoari, a sword.
Orungu A.	Okuara, a sword.
Bini African	Ikuru, a sword.
Wolof African	Karre, a sword.
Malayan 258	Kris, a creese, a dagger.
English	Creese, a Malay dagger.
Persian 1040	Gurz, a battle axe.
Hindu 1697	Gurz, a sort of iron club having a knob covered with spikes at the end, a battle axe.
Turkish 920	Ghyuraz, an iron mace.
French Romn	Garrau, Garreau, Garriau, Garos, Gauros, or Garoz, an arrow, a dart, the shaft or bolt from a cross-bow, the stones thrown from a machine used in besieging towns.
Persian 954	Kira, a machine for hurling stones.
Scotch	Ger, Gere, Geir, or Gear, warlike accoutrements.
Dutch	Geweer, arms, weapons, warlike instruments.
Swedish	Gewar, arms, weapons. ( <i>Serenius' Dictionary</i> .)
Anglo-Saxon	Gar, arms, weapons.
Greek	Gerron, Gerrou, Gerro, a dart, also a shield.
Arabic 958	Karaa, a leathern buckler.
Persian 983	Kur, armour.
Irish	Gorsaid, a cuirass.
Welsh	Curas, a cuirass.
Polish	Kiryas, a cuirass or breastplate.
Italian	Corazza, a cuirass.
French	Cuirasse, a breastplate, a cuirass.
English	Cuirass, a breastplate, a piece of defensive armour.
Greek	Corus, or Korus, a helmet usually adorned with a crest of horse hair.
Greek	Corusso, or Korusso, to furnish with a helmet, to make crested, to arm, to equip.
Greek	Corustes, Corustou, or Korustes, Korustou, a man with a helmet, an armed warrior, a man-at-arms.

- Persian 517 Kharishta, a kind of armour.  
 French Crocheter, to fight like blackguards.  
 Egyptian 557 Khershet, war.  
 French Romn Geres, Gere, or Gerre, war, battle, combat.  
 (Supplement.)  
 French Romn Garre, war.  
 Norman Gere, war.  
 French Guerre, war.  
 Italian Guerra, war.  
 Spanish Guerra, war.  
 Kisekise A. Gerei, war.  
 Mano African Gere, war.  
 Wolof African Kare, war.  
 Gadsaga A. Kure, war.  
 Turkish 910 Kyar, combat, fight, battle.  
 Egyptian 420 Kar, a battle, fight.  
 Arabic 989 Kar, battle.  
 Manchu Tartar Ker, this word is used when a troop of dogs is  
 ready to fight.  
 Arabic 1001 Karr, making an attack, rushing upon.  
 Turkish 919 Kerr, the act of charging or assaulting the  
 enemy.  
 Persian 519 Khara, assault, attack.  
 Persian 1038 Garayidan, to attack.  
 Welsh Gyr, an attack or onset.  
 Arabic 905 Ghiwar, a making a hostile excursion.  
 Hebrew Grh or Garah (גרַה), to contend.  
 Deut. ii. 24, and *contend* with him in battle.  
 Welsh Gawr, a conflict, a tumult.  
 Irish Greis, an attack, surprise.  
 Arabic 957 Karsh, attacking with spears.  
 Arabic 982 Kawarish, spears intermixed in battle.  
 Hindu 871 Charhai, attack, assault, irruption.  
 Hindu 871 Charhi, preparations for battle.  
 Romany Coor, to fight.  
 Egyptian 455 Akar, warlike, victorious. (Vol. I.)  
 Persian 44 Akhiridan, to draw the sword.  
 Egbele A. Okori, war.  
 Bini African Okoru, war.  
 Sanscrit 1181 Akra, a standard, a banner.  
 Irish Ughra, a skirmish, fight, conflict.  
 Arabic 868 Aakr, assaulting, rushing upon.  
 French Romn Aer, combat.  
 Welsh Aer, battle, slaughter.  
 Gaelic Ar, battle, slaughter, the field of battle.

- Anglo-Saxon Uuerre, or Waer, war.  
 English War, a contest between nations carried on by force, hostility, enmity.  
 English Warray, to make war upon.  
 Scotch Were, Wer, or Weir, war.  
     Old Belgic—Werre.  
 French Romn Werre, war.  
 French Romn Warriar, to make war.  
 French Romn Were, war, the act of fighting. (Supplement.)  
 Legba African Yoru, war; *Kaure*, African, the same.  
 Greek Ares, Areos, Arei, Are, Area, &c., war.  
 Greek Eris, strife, quarrel, contention, battle.  
 Sanscrit 1175 Hara, war, battle.  
 Buduma A. Hera, war.  
 Salum African Hare, war.  
 Wolof African Hharey, war, battle.  
 Cornish Heir, a battle.  
 Cornish Heirua, a battle-field.  
 Irish Arai, a conflict. (Supplement.)  
 Wolof African Hhare, to fight.  
 Greek Aireo, to kill, overpower, conquer, to seize, grasp, take away.  
 English Harry, to strip, to pillage.  
 Scotch Harrie, Hirrie, Herry, or Hery, to rob, to pillage.  
 Gaelic Iur, plunder.  
 Irish Iur, plunder.  
 Hindu 239 Aher, prey.  
 Persian 182 Awara, ruin, desolation.  
 Arabic 497 Hur, ruin, destruction.  
 Irish Ar, *genitive* Air, destruction.  
 Arabic 865 Aakr, destroying.  
 Hebrew Akar or Akar (אָקָר), to root up.  
     Zeph. ii. 4, Ekron *shall be rooted up*.  
 Hindu 149 Ukharna, to extirpate, to eradicate.  
 Hindu 149 Ukharu, an eradicator, &c.  
 Hindu 149 Ukhar, rooting up, extirpation, eradication.  
 French Romn Aquerir, to rob.  
 Turkish 506 Oghru, a robber.  
 Greek Ekkerazo, to plunder, pillage or sack, to cut off root and branch.  
 Greek Cheroo, Cheroso, to make desolate.  
 Manchu Tartar Kiarimbi, to make a carnage of enemies.  
 Greek Keiro, or Ceiro, to ravage or waste a country.  
 Quichua Peru Ccaruni, to waste.  
 Sanscrit 328 Caura, Cauras, a robber.

- Persian 888 Ghara, plunderers, plunder.  
 Hindu 863 Churana (*imperative* Chura), to steal, to filch.  
 French Romn Gourrer, to rob.  
 Irish Greis, pillaging, plundering.  
 Arabic 515 Khursiy, spoil, booty.  
 Hebrew Krz or Karaz (כָּרַז), destruction.  
 Jerem. xli. 20, *destruction* cometh.  
 Greek Keraizo, Keraiso, or Ceraizo, Ceraiso, to destroy  
 utterly, to kill, to slaughter, to lay waste, to  
 ravage.  
 Greek Keraistes, Keraistou, or Ceraistes, Ceraistou, a  
 ravager, a robber.

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No. 155 *otherwise spelled* Gharent.

- Sanscrit 304 Grama, any number of men associated together, a  
 troop, especially a troop of soldiers.  
 Icelandic Gramr, a warrior.  
 Scotch Gram, warlike.  
 Mandara A. Gurumi, a bow.  
 Manchu Tartar Karma, a kind of arrow with five points.  
 Welsh Gormu, to tend to force in, to invade.  
 Norman Carme, or Garme, the verses and songs which the  
 bards sung before an engagement to animate  
 the troops.  
 Greek Charme, battle, fight, strife, war.  
 Irish Grim, war, battle.  
 Greek Curma, or Kurma, booty, prey, spoil.  
 Irish Curam, a prey, a prize.  
 Hebrew Grm or Garam (גָּרַם), to break.  
 Numbers xxiv. 8, shall *break* their bones.  
 Anglo-Saxon Geryman, to lay waste.  
 Anglo-Saxon Grama, injury.  
 Turkish 907 Kirim, wholesale slaughter.

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No. 156. Namn, Nahaman, Naaman, Naeman, Neeman, Noeman,  
 Noama or Nooma.

- Irish Namh, or Namha, an enemy.  
 Arabic 1335 Numma, enmity.  
 Swahili A. Nahma, to revenge.  
 Persian 1335 Namu, a muster.  
 Manchu Tartar Niamniemi, to shoot arrows from horseback.

Manchu Tartar	Niamanien, a cavalry arrow.
Dumi Nepal	Numuu, an arrow.
Arabic 1346	Nim, a coat of mail.
Greek	Nomao, Noman, to manage or handle weapons skilfully, to wield, sway, brandish.
Arabic 1321	Naaamat, an elevated banner, a sudden victory.
Egyptian 444	Nammhu, to defeat.
Egyptian 445	Nem, force.
Egyptian 444	Nemm, to take, to force, to remove.
Icelandic	Nema, to take by force.
Icelandic	Nam, seizure.
Scotch	Nam, to seize with violence.
Anglo-Saxon	Naeme, a seizing.
Anglo-Saxon	Name, a taking or seizing of goods.
Anglo-Saxon	Niman, to take away or seize.
English	Nim, to take, to steal.
Egyptian 444	Namm, to destroy.
Irish	Nom, destruction. (Supplement.)

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No. 157. Ahy, Ahoh, Ahoah, Ahoe, Ahi, Ihi, Ehi, Echi, Achi, Achia, Agchis or Agcheis.

New Zealand	Hoia, a soldier.
Manchu Tartar	Hia, the emperor's guards; they wear a peacock's feather in their hat.
Quichua Peru	Hr, ū, an enemy.
Quichua Peru	Aucca, an enemy.
Irish	Oech, an enemy.
Anglo-Saxon	Wiga, or Wihga, a warrior, a soldier.
Latin	Eques, a man of arms among the Romans, a knight or cavalier, the cavalry of an army.
Irish	Aice, a troop.
Welsh	Aig, a troop or company. Gascon—Aigo.
Anglo-Saxon	Wig, military force, armies.
Latin	Acies, Aciei, an army in battalia, a battalion.
Ibu African	Uke, an army.
Patagonian	Waike, a lance.
Greek	Eccheie or Egcheie, or Ecchos or Egchos, a spear or lance very often mentioned in Homer as consisting of two parts, the head (or Aichme) and the shaft; its length ( <i>Iliad</i> , vi. 319) was 11 cubits, about 18 feet, thus serving for throwing and for thrusting.



- Greek Ecchesi-cheiros, wielding the spear, living by war.  
 Oloma African Ukase, a spear.  
 Opanda African Okasa, a spear.  
 Eki African Oko, a spear; *Yoruba, Yagba, Dsumu and Oworo*, African, the same.  
 Basa African Ako, a spear.  
 Igala African Okua, a spear.  
 Bini African Oga, a spear.  
 Kupa African Akoa, a spear.  
 Nupe African Eko, a spear.  
 Ako African Ika, or Aka, a spear.  
 Tumbuku A. Yagi, a spear.  
 Nufi African Yukwa, a spear.  
 M'bamba A. Yuo, *plural Ayuo*, a spear, spears.  
 Ntere African Yuo, a spear; *Mutsaya, Babuma and Bumbete*, African, the same.  
 Chin. II. 26 Yih, a spear or lance of a particular description.  
 Hwida African Ohua, a spear; *Dahome and Mahi*, African, the same.  
 French Romn Haa, a sword.  
 Mahi African Ohi, a sword.  
 Hwida African Ohiya, a sword.  
 Murundo A. Iwa, a sword.  
 Yala African Yewa, a sword.  
 Adampe A. Eyi, a sword.  
 Dahome A. Ohui, a sword.  
 Mbofia African Oke, a sword.  
 Aro African Oge, a sword.  
 Akurakura A. Oge, a sword.  
 Eregba African Ikoe, a sword.  
 Anan African Ikoa, a sword.  
 Egyptian 374 Akh, to shoot, to let fly.  
 Persian 1396 Hika, a kind of sling.  
 Okam African Uyug, a bow.  
 Bagba African Aguo, a bow.  
 Turkish 1132 Yay, a bow.  
 Chin. II. 617 Yaou, a certain kind of bow.  
 Chin. II. 107 Yu, a bow.  
 Chin. III. 345 Huh, Hwuh, or Ho, a kind of quiver for arrows.  
 Chin. III. 671 Hoo, a case for arrows, a quiver.  
 Chin. II. 826 Hoo, a case for arrows.  
 Chinese I. 297 E, a case for bows and arrows, a quiver.  
 Konguan A. Ewa, a quiver.  
 Igu African Ahagwa, a quiver  
 Hwida African Ogo, a quiver.

- Thewe African Ako, a quiver.  
 Zulu Kafir Yika, a quiver.  
 Yerukala India Yikke, an arrow.  
 Abadsa African Ake, an arrow.  
 Aro African Ako, an arrow; *Isoama, Ibu* and *Mbofia*, African,  
 the same.  
 Turkish 507 Ok, an arrow.  
 Hwida African Oga, an arrow.  
 Sinhalese India Igaha, an arrow.  
 Quichua Peru Huachi, an arrow.  
 Chin. III. 576 How, a particular kind of arrow.  
 Chin. II. 104 Yih, an arrow with a string attached to it.  
 Japanese Ya, an arrow.  
 Thewe African Uhai, an arrow.  
 Yala African Oyi, an arrow.  
 Gaelic Iui, an arrow.  
 Chin. III. 557 Yue, weapons of war.  
 Chin. III. 578 Yay, a certain weapon.  
 Chin. II. 348 Heae, a general term for all weapons, such as the  
 lance, spear, bow, arrow, &c.  
 Egyptian 530 Aka, a battle axe. (Vol. I.)  
 Greek Ake, an edge or point.  
 Greek Akis, a point, a barb, a splinter, any pointed in-  
 strument or weapon.  
 Latin Equus, Equi, an engine of war, called also *Aries*.  
 Greek Aigis, a shield.  
 English Ægis, a shield or defensive armour.  
 French Romn Ecu, a species of shield.  
 Chin. III. 242 Haou, a soldier's helmet.  
 Chin. III. 400 Haou, a certain sort of helmet.  
 Chinese I. 70 Yih, warlike.  
 Chin. III. 624 Woo, barracks, cantonments, a place where a de-  
 tachment of soldiers resides. (*See* also Vol. I.  
 page 536.)  
 Chinese I. 279 Wuh, a flag or standard formerly erected to in-  
 vite together the people.  
 Chin. II. 286 Wuh, an ornamented standard or banner.  
 Chin. III. 867 Hwuy, a standard or banner, that with which a  
 signal is made in armies; to make a signal with  
 a flag or with the hand.  
 Chin. III. 867 Hwuy, to wave a flag.  
 Chin. III. 868 Hwuy, a flag or banner; to make signals by wav-  
 ing a flag.  
 Chin. III. 744 Heae, to sound an alarm with a drum; to rouse the  
 attention of an army.

- Sanscrit 1163 Ha, war.  
 Isiele African Aya, war.  
 Mbofia African Aha, war.  
 Hwida African Ahua, war; *Dahonte* and *Mahi*, African, the same.  
 Yagua African Ewa, war.  
 Ndob African Uwei, war.  
 Tumu African Uwe, or We, war.  
 New Zealand Whawhai, war.  
 Persian 1371 Wagha, war.  
 Hindu 2140 Wagha, war.  
 Anglo-Saxon Wig, war, warfare.  
 Polish Wojowac, to wage war.  
 Polish Wojak, a warrior.  
 Polish Wojsko, an army.  
 Polish Wojaczka, war, warfare.  
 Polish Wojenny, relating to war.  
 Polish Wojna, war.  
 Hindu 2205 Haija, war.  
 Sanscrit 115 Aji, war.  
 Abadsa African Oge, war.  
 Isoama African Ogo, war; *Aro*, African, the same.  
 Aku African Ogu, war (and in thirteen other dialects the same).  
 Kupɛ African Oku, war; *Esitako* and *Puka*, African, the same.  
 Ihewe African Okue, war.  
 Basa African Iku, war.  
 Nupe African Eku, war; *Esitako*, *Ebe*, *Opanda* and *Igu*, African, the same.  
 Asante African Eko, war; *Akurakura*, African, the same.  
 Hausa African Yaiki, war.  
 Kadzina A. Yaki, war; *Kano*, African, the same.  
 Quichua Peru Auccay, war.  
 Kamuku A. Agiasa, war.  
 Basa African Ogeasa, war.  
 Greek Ago, Axo, to lead as a general.  
 Arabic 1373 Waka, leading into battle.  
 Arabic 867 Aakh, attacking, charging.  
 Arabic 1372 Wikaa, attacking, rushing upon.  
 Arabic 40 Akhz, assailing, taking prisoner.  
 Hindu 2141 Wika, an attack in battle.  
 Chin. III. 484 Yih, to attack, to invade.  
 Chin. III. 583 Yaou, an impetuous attack and dreadful slaughter.  
 Manchu Tartar Ouambi, to kill with a sword or arrow.  
 Manchu Tartar Oua! kill!

- Chin. III. 403 Hwuy, to strike or attack each other.  
 New Zealand Whawhai, to fight.  
 Chinese I. 426 Heaou, to fight.  
 Chin. II. 740 He, to fight, to war.  
 Quichua Peru Auccani, to fight.  
 Arabic 1372 Wikaa, fighting.  
 Arabic 197 Ikaa, fighting furiously.  
 Greek Ioke, the battle din.  
 Arabic 197 Iaak, a fierce battle in which the combatants are intermixed.  
 Arabic 1374 Wakiaat, *plural* Wakaaia, an action, battle, combat.  
 Turkish 1113 Wakia, a battle.  
 Quichua Peru Auccay, a battle.  
 Latin Acies, Aciei, a battle.  
 Gaelic Ach, a skirmish.  
 Irish Ach, a skirmish.  
 Irish Agh, a conflict.  
 Gaelic Agh, Aigh, battle, conflict.  
 Anglo-Saxon Wig, a battle.  
 Persian 1371 Wagha, a battle.  
 Hindu 2140 Wagha, a battle.  
 Turkish 1111 Wagha, battle, combat, fight.  
 Arabic 467 Haja, conflict, battle.  
 Sanscrit 115 Aji, battle, fighting.  
 Turkish 1124 Heyja, battle, combat, fight.  
 Hindu 2205 Haija, a battle, a conflict.  
 Sanscrit 1163 Ha, a battle.  
 Galla African Aie, to take as booty.  
 Egyptian 367 Auaa, to steal, to take away.  
 Egyptian 367 Auau, to take, to rob.  
 Egyptian 367 Auai, to rob.  
 Egyptian 370 Auai, to steal, to ravish.  
 Egyptian 538 Uha, to sack.  
 Egyptian 539 Uka, to rob.  
 Quichua Peru Huayccani, to rob.  
 Norman Hacher, to plunder.  
 Wolof African Yakhha, spoil.  
 Circassian 101 Ohkah, to spoil.  
 Greek Aco, or Ago, to carry off as booty.  
 Hindustani 64 Akhz, taking, seizing, hostility.  
 Circassian 100 Oohkey, to murder.  
 Chin. III. 583 Yaou, to murder or kill entirely.  
 Persian 1419 Yahidan, to ruin, destroy, demolish, erase.  
 Chin. II. 422 Heue, or Hwih, to ruin and spoil.

- Egyptian 538 Uha, to lay waste.  
 Chin. III. 583 Yaou, to exterminate.  
 Chin. II. 776 Ho, to exterminate.  
 Chin. II. 763 Hwuy, to destroy.  
 Egyptian 396 Hai, destruction.  
 Swahili A. Ukiwa, desolation; a solitude where people once were.

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No. 157 *otherwise spelled* Achim or Achium.

- Latin Agema, a battalion of horse or foot, a squadron, a brigade.  
 Greek Aichme, a body of spear-bearers; also a spear, dart, javelin, or arrow.  
 Arabic 1372 Wikam, a sword.  
 Egyptian 342 Akm, a buckler.  
 Egyptian 343 Akam, a shield. (*See also Vol. I. page 455, the same.*)  
 Arabic 868 Aakm, attacking, rushing upon.  
 Greek Aichme, war, battle.  
 Arabic 1371 Waghm, *plural* Awgham, war, battle.  
 Turkish 1137 Yaghma, booty, plunder, sacking, plundering.  
 Persian 1415 Yaghma, prey, plunder, spoil, ravishment, booty, pillage, sacking.  
 Hindu 2218 Yaghma, plunder, booty, spoil, pillage, rapine.  
 Egyptian 458 Achm, to annihilate. (Vol. I.)

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No. 158. Ras, Rus, Ruas, Rhos, Ros, Rosh or Rosch.

- Sanscrit 846 Risa, an enemy.  
 English Reyse, to make an inroad or military expedition. (*Wright's Obsolete.*)  
 French Romn Reze, a quarrel, a fight, a military expedition on an enemy's ground.  
 French Romn Rese, a military excursion, an inroad of men-at-arms.  
 Ango-Saxon Rese, an attack, invasion.  
 Anglo-Saxon Raesan, to attack, to fall upon.  
 Welsh Rhysiaw, to rush violently.  
 English Rush, to move, drive or push forward with impetuosity and violence, a violent driving forward or violent motion, as "a *rush* of troops."  
 English Rees, or Res, onslaught. (*Wright's Obsolete.*)

Scotch	Rasch, or Rasche, the clashing of arms.
Irish	Reas, a skirmish. (Supplement.)
Persian 617	Raz, a battle.
Hindu 1170	Raz, a battle.
English	Raas, to snatch, to take from. (Wright's <i>Obsolete</i> .)
English	Raise, a robbery. (Wright's <i>Obsolete</i> .)
Greek	Rusion, Rusiou, Busio, <i>plural</i> Busia, booty, plunder, prey.
Greek	Rusiazo, to seize and drag away.
Spanish	Riza, ravage, ruin, destruction, havoc, great slaughter.
Persian 618	Ras, a destroyer. [ground.
French	Raser, to demolish, overthrow or raze to the
English	Rase, to level with the ground, to overthrow, to destroy.
	Armoric—Raza.
English	Raze, to overthrow, to destroy, to extirpate.
Scanscrit 847	Rish, to destroy or ruin.

No. 158 *otherwise spelled* Arus.

Hindu 1451	Araz, a muster of troops.
Arabic 848	Aaraz, an army.
Arabic 848	Aarz, a large army.
Arabic 115	Aaraz, large armies.
Arabic 848	Aarz, reviewing an army.
Hindu 1444	Ariz, the general of an army.
Arabic 831	Aariz, a reviewer or general of an army.
Arabic 473	Haris, <i>plural</i> Haras, the king's guards.
Polish	Orez, a weapon, arms.
French Romn	Hars, a bow for shooting arrows.
French Romn	Harasse, a large shield.
French	Herisse, armed at all points.
French Romn	Arras, the Flemish call to arms.
Icelandic	Aras, assault, attack.
Arabic 1418	Yurish, an assault, attack or storm.
Hindu 2223	Yurish, assault, storm, invasion.
Turkish 1144	Yuruyush, a charge, an assault.
Nso African	Yirs, war.
Latin	Arrosor, one who plunders or robs.
Arabic 848	Aaraz, prey, spoil, plunder.
Arabic 473	Hars, stealing.
English	Harass, to waste, spoil, devastate or desolate.
Greek	Arasso, to dash in pieces.
French Romn	Arraser, to demolish.

English	Erase, to destroy, efface, obliterate or destroy to the foundation.
Hebrew	Hrs or Haras (הרס), to throw down, to destroy; destruction. Isaiah xvi. 17, <i>destroyed</i> the cities. Jeremiah l. 15, her walls are <i>thrown down</i> . Isaiah xix. 18, the city of <i>destruction</i> .
Basque	Arrasa, carnage, destruction. (See <i>French Romance Dictionary</i> under Arraser.)

No. 158 *otherwise spelled* Rpa, Rapha, Raphah or Raphe.

Hindu 1162	Rip, or Ripu, an enemy.
Sanscrit 855	Ropa, an arrow.
Latin	Repo, to creep, to go softly, to crawl as serpents do.
Gaelic	Ribe, an ambushade.
Fijian	Rabo, to sling.
Sanscrit 846	Riph, to hurl.
Greek	Riphe, a throwing or hurling.
English	Ruff, a particular beat of the drum used on certain occasions in military affairs.
Fijian	Ravu, war.
Sanscrit 846	Riph, to fight.
German	Rauf, a fighter.
English	Raff, to seize, to rob. ( <i>Wright's Obsolete.</i> )
Icelandic	Raufa, to rob, to spoil.
Swedish	Rofva, to rob.
Scotch	Reife, or Reyff, to rob.
English	Rife, the act of plundering. ( <i>Wright's Obsolete.</i> )
Anglo-Saxon	Refa, a robber.
Scotch	Raif, robbery.
Scotch	Reif, or Reiff, spoil, plunder.
Anglo-Saxon	Reaf, spoil, plunder.
English	Raff, or Ref, plunder. ( <i>Wright's Obsolete.</i> )
Icelandic	Rauf, spoils.
Swedish	Rof, prey, spoil, pillage.
Dutch	Roof, spoil, havock, booty.
Dutch	Rov, prey, spoil, booty, pillage.
Danish	Rover, to prey, rob, plunder.
French	Ravir, to carry off, to steal.
Scotch	Rave, to take by violence.
English	Reave, to take away by violence.
English	Rip, to plunder. ( <i>Wright's Obsolete.</i> )

Latin	Rapio, to plunder.
English	Rob, to seize by violence with felonious intent.
French Romn	Reuber, to rob, take away, carry off, ravage.
French Romn	Reube, robbery, theft.
German	Rauben, to rob.
German	Raub, plunder, robbery.
Polish	Rabowac, to rob, to plunder, pillage, rifle.
Portuguese	Roubo, robbery, theft.
Persian 608	Ruba, robbing, stealing.
Persian 608	Rubaa, a plundering.
Hindu 1160	Ruba, a robber, a stealer, stealing.
Welsh	Rhwf, a ravager.
Fijian	Ravu, to kill, slaughter, murder, break, smash.

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No. 159. Mpym, Muppim, Muffim or Maphi.

Latin	Moveo, Movi, to rouse, to raise arms or war, to rise in arms, to strike, to brandish.
Bagba African	Mfae, a spear.
Bambarra A.	Mfa, a sword.
Bayon African	Mpa, a sword.
Mende African	Mboei, a sword.
NgotenAfrican	Mbua, a bow.
Bagba African	Mpa, a quiver.
Mutsaya A.	Mobuam, <i>plural</i> Mebuam, a quiver.
Ntere African	Mobuamu, <i>plural</i> Mbuamu, a quiver.
Muntu African	Mpamba, an arrow.
MarawiAfrican	Mpfe, <i>plural</i> Mepfe, an arrow.
Kiriman A.	Muvi, <i>plural</i> Mivi, an arrow.
Bagba African	Mfo, an arrow.
Swahili A.	Mwivi, a thief.
Turkish 993	Mahy, a demolishing, an obliterating.
Arabic 1089	Mubhi, one who renders uninhabitable, one who lays waste.

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No. 159 *otherwise spelled* Saphan, Sapphin, Saophein or Sophan.

Arabic 775	Shayyifan, the vanguard, a picket, advanced post or scout.
Persian 776	Shevan, a spear.
Adirar African	Saifun, <i>plural</i> Suyufun, a sword.
Greek	Sibune, a kind of spear.
Turkish 774	Sapan, a sling for throwing stones.



English	Spion, a spy. ( <i>Wright's Obsolete.</i> )
Dutch	Spion, a spy.
Arabic 775	Shayyifan, a spy.
French Romn	Schaphion, or Scaphion, a highway robber.
Gaelic	Spuinn, to spoil, plunder, rob.

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No. 160. Apphein, Apphin, Aphim, Ophim, Ophimein, Hophim, Huffim, Huppim or Hpym.

Swedish	Ovan, an enemy.
Sanscrit 814	Yavan, an enemy, a horse soldier, an invader.
Manchu Tartar	Yafahan, a foot soldier.
Manchu Tartar	Hafan, a mandarin or kind of prefect in charge of the war department.
Greek	Opaon, or Opeon, a companion in war, an armour-bearer or esquire.
Anglo-Saxon	Waepun, or Waepen, a weapon, arms. Old German—Uuaphan. High German—Uuaffan.
English	Weapon, any instrument of offence or defence used in combating enemies, from stones and clubs to swords and cannons.
Eafen African	Eban, a quiver.
Udom African	Ebam, a quiver.
Gurma African	Upiemu, <i>plural</i> Ipiemi, an arrow.
Egbele African	Upfemi, an arrow.
Bini African	Ifeme, an arrow.
Ashanti A.	Eben, an arrow.
Okam African	Eban, an arrow.
Tiwi African	Ivan, <i>plural</i> Avan, an arrow.
Fanti African	Afuna, a sword.
Manchu Tartar	Afanambi, to go and fight.
Sobo African	Ofomi, war.
Bulom African	Upem, war.
English	Offend, to attack, to assail.
English	Offensive, assailant, invading, making the first attack, as an <i>offensive</i> war.
Welsh	Affan, <i>plural</i> Afain, a conflict.
Danish	Ufin, dishonest.
Sanscrit 50	Apani, to rob, steal, take or drag away, remove.
Galla African	Abane, to banish.
Arabic 132	Ifnaa, ruining, consuming, destroying, annihilating.
French	Abimer, to overwhelm, ruin, spoil or destroy.

No. 160 *otherwise spelled* Opphis, Hephis or Haphas.

Polish	Oboz, a camp.
Ibu African	Opisi, a sword.
Sanskrit 173	Upesh, to attack.
Greek	Episeuo, to fall upon, to rush at, to attack.
Greek	Epaisso, or Epasso, to rush at, to assail.
Arabic 129	Afz, or Wafz, an assault, an attack.
Portuguese	Abesso, injury, wrong.
Arabic 5	Abbaz, an injurer.
Arabic 10	Abz, injury.
Arabic 11	Abs, subjecting, mastering, bringing under subjection, incarcerating.
Arabic 11	Ibzaa, overpowering, seizing, carrying off by force.
Malayan 356	Hapus, or Apus, to wipe out, efface or deface.
Arabic 485	Hafsh, banishing, driving away.

No. 161. Ard, Arde, Arad, Ared or Hered.

Sanskrit 128	Arati, an enemy.
Hindu 80	Arati, an enemy.
Turkish 501	Orta, a regiment.
Turkish 448	Ordu, an army.
Persian 57	Urdu, an army.
Hindu 85	Urdu, an army.
Arabic 1361	Wird, a legion, cohort or detachment of an army.
Anglo-Saxon	Werod, an army, host or troop.
Anglo-Saxon	Waerod, an army, a host.
Anglo-Saxon	Waered, an army.
Scotch	Ward, a division of an army.
Anglo-Saxon	Hired, or Hyred, an army, host, crew.
Anglo-Saxon	Eored, Eorod, or Eoryd, a band, legion, troop.
Anglo-Saxon	Ord, the front of an army, battle array.
Turkish 448	Ordu, a camp.
Persian 184	Ordu, or 57 Urdu, a camp.
Hindu 85	Urdu, an encampment.
Gaelic	Arradh, an armament.
English	Heriot, warlike apparatus. ( <i>Wright's Obsolete.</i> )
Anan African	Eruad, a spear.
Welsh	Arwydd, an ensign, banner, colours.
Sanskrit 1182	Arodha, siege, blockade.
Arabic 845	Aarradat, a kind of engine for hurling missiles.
Persian 184	Award, war, battle, conflict, engagement.
French Romn	Heurt, a combat.

French Romn	Hardier, to attack, to skirmish.
Icelandic	Araeda, to attack.
Welsh	Hwrdd, an onset.
Icelandic	Areid, a charge of cavalry, &c.
Irish	Airide, conquering, taking.
Latin	Arrodo, to rob, to plunder.
Welsh	Herwad, a hunting for spoil.
Hindu 2174	Harta, a thief, a stealer, one who takes away.
Sanskrit 1175	Hriti, robbery.
Spanish	Hurto, theft.
English	Hurt, to harm, damage, give pain or injure.
Sanskrit 1175	Hriti, destruction.
Arabic 57	Irdaa, destroying.
Latin	Erado, to destroy, blot out, efface.

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No. 161 *otherwise spelled* Adr, Adir, Ador, Adar or Addar.

Asante African	Adere, a sword.
Anfue African	Aturo, an arrow.
Anan African	Otera, a bow.
Scotch	Atour, warlike preparation.
Fulup African	Otera, war.
Scotch	Witter, to fight.
Sanskrit 155	Udir, to cast, throw, discharge.
Latin	Adorior, Adortus, to assault, to fall upon, to attack.
Arabic 46	Iddiraa, attacking, assaulting.
Hebrew	Adra or Adara (אדרע), by force. Ezra. iv. 23, and made them to cease by force.
Sanskrit 1178	Hodri, a robber.
Arabic 1385	Haddar, a multitude plundering and committing every kind of enormity.
French Romn	Outrer, to undo, break up, finish, overrun or ruin.
Arabic 460	Hadur, destruction, ruin.
Gaelic	Aodhair, a fiery desolation.

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The insatiate greed of the Benjaminite race appears also to have been productive of a very peculiar development, which, as it is connected with the Egyptian gods, I must mention here—namely, the usurpation of an already established god which they did not invent; or, in other words, the appropriation of a family

idol which belonged to another family, *viz.* the god Her or Har, better known by his Greek name of Horus.

Now, Horus is that divinity which is so often represented on the Egyptian monuments as a child, at one time Hesi or Isis is represented giving birth to him, at another he is an infant in her arms taking the breast, and at other times he is a big boy standing up, but nevertheless being suckled by Isis, who, as stated by Bunsen, i. 416, "is represented suckling her child, *viz.* "Her," and is styled the "good mother of her child." Having already proved that Har, Her or Horus is Ephraim, son of Joseph and Asenath, and having also proved that Asenath herself is both Hesi and Neith, the basis upon which all this suckling business is founded, is easy to trace; for on turning to Genesis xlix. 25, where Jacob is described as telling the fortunes of his twelve sons on his death bed, the words used to Joseph are, "the Almighty, who shall bless thee with blessings "of the breasts and of the womb;" Joseph was fifty-six years old at the time, and the father of Ephraim and Menasseh, whom Asenath had borne unto him, therefore, to whom else could these words apply but to his wife, Asenath? and how could such words be better represented in sculpture, than as a child being born, and a boy being suckled?

This representation of Horus, *alias* Ephraim, as a child, is quite in keeping with the Biblical mode of speaking of him; as, for instance, Jeremiah, writing 1,106 years after Ephraim was born, says in chapter xxxi. 7-9, "Thus saith the Lord . . . . "I am a father to Israel, and Ephraim is My *first-born*. (20) Is "Ephraim My dear Son? is he a pleasant child? I do earnestly "remember him still, therefore My bowels are troubled for "him." The fact being that Ephraim never was anybody's *first-born*, as he was the second son of Joseph and Asenath, but in consequence of Jacob's setting Ephraim before Menasseh (Genesis xlviii.) he was so reckoned; and this expression of "*first-born*" is found on the Egyptian monuments with reference to him in his character of Ra, Phra, Phre or Helios, thus (Bunsen, i. 385-7), "Neith belongs to Ptah, and is found "by his side. Neith signifies, I came from myself. Isis is often "so called . . . . her titles are Muth, the mother . . . . the "mother of Helios, her *first-born* . . . . part of the inscription "on her shrine is, 'No mortal has lifted my veil, and the fruit I "bore is Helios' . . . . the name of this Helios, her first- brn, "is Ra, written Phra by the Greeks, or Phre according to the "Memphite pronunciation, and corresponding to the Hebrew "transcript Phra." Thus, whether considered as Har, the suckling of Hesi, or as Phre, the first-born of Neith, we find the

Biblical Ephraim (more correctly Phre), son of Asenath, reproduced in name or description on the Egyptian monuments, and therefore Har, the suckling of Hesi, is thus definitively proved to have been originally intended to represent Ephraim, over and above the other identifications of him by the town of On and his forms of Teti, Tum, Aten and Supti, which I have already treated of; but Ephraimite to the backbone, as the little baby god Har or Horus undoubtedly was originally, when the house of Joseph ruled in Egypt, he was nevertheless appropriated by the house of Benjamin as they became more powerful, and graspingly engrossed everything that came in their way, by sheer greed and assumption.

Osiris, Isis and Horus, the celebrated Trinity of the Egyptians, consisting of father, mother and child, originally representing Joseph, Asenath and Ephraim, became (as we have quoted on the authority of Bunsen, i. 443, from Herodotus and the monuments), "the centre of Egyptian religion or worship;" and inasmuch as Osiris, otherwise Asra, though primarily Jacob, *viz.* Isra-el, was by regular descent Joseph, and also, from some other cause, Benjamin, as we have seen, it was but natural that the Benjaminites, being greedy-minded, should gradually appropriate Osiris altogether, as the mythological representative of their ancestor Benjamin, and consequently that they should usurp for him the parentage of Har, better known as Horus, the last of the gods, whose fabled function it was to lead the dead, one by one, from this life through the various stages leading to the next. This usurpation was most probably suggested by the fact that one of Benjamin's sons was named *Aor, Ir, Hir* or *Aara, &c.*, and may have long previously been deified, and known as a comparatively minor god, especially as we find that his brothers *Adar, Nooma, Ahi* and *Ophis* were all deified, and in course of time connected more or less with Horus; concerning these it is important to note that the Egyptian deity *Atar* is represented, at Philæ, suckling Har or Horus, son of Isis and Osiris (see Champollion's "Egyptian Pantheon," page 17), that *Atar* is "companion of *Noum*" and "mother of *Ohi*" (see ditto), that "*Ahi* was a title of Horus" (see Cooper's "Archaic Dict." and Bunsen, i. 434), and that *Hobs* was another title of Horus (see Cooper's "Archaic Dict.").

Now, in Champollion (page 2 quatre) we are further informed that, "on the celebrated temple of Esne, Horus is described as "son of Amon when manifested in the upper region, and of "Noum when in the lower region;" though he is fundamentally, and almost exclusively, known and described as the son of Osiris and Isis. This temple of Esne was built by the Egyptians.

under the Roman emperors, from Claudius to Antoninus the Pious (*see* Champollion, page 3), which covers the period between A.D. 41 and A.D. 161 (*see* *Ency. Brit.*), and is consequently a comparatively modern temple, having been built since the Christian era, and the fact that it was dedicated to Noum (*see* Champollion, page 3), who is a form of Amon, gives it a strong Benjaminite connection, and the curious statement quoted above from the temple of Esne would deprive Horus of his original parentage as the child of Osiris and Isis, were such a thing possible, by making him at a comparatively modern date the son of Amon, who being, as I have shown, Ben-iamin, called Benjamin in English, was really father of Aor, Ir, Hir, Aara, Aher, Acher, Achrah, Gra, Gera or Geras, whose Benjaminite proclivities, nature or attributes have been grafted on to the attributes and functions of Hesi's suckling, Her, Har or Horus, the prototype of Christ—that is to say, the original type from which the later myth of Christ was elaborated by the writers of the New Testament—for although, in selecting the title of Christ for their mythical hero, they used a grammatical variation of *Chrio*, a word long previously formed from the name of Benjamin's son Gera, they also preserved his identity with the Ephraimite Har, son of As, Hesi, Uasi or Isis, by calling him Aisa, Isa, Iesu, Iesus or Jesus, and with Ephraim himself (deified as Horus) by describing him, in Matthew i. 16, to be the son of Joseph, son of Jacob, as Ephraim, the real son of Joseph, son of Jacob, had been historically described over 1,500 years before in Genesis xli. 19, 20: and although, for some reason unknown to us, the name of Mary was selected for the imaginary mother of Jesus, her identity with Asenath, mother of Ephraim, in her deified forms of As or Hesi and Nat or Neith, has not only been kept up by constant pictorial representations of Mary suckling Jesus, as Hesi was represented suckling Horus, but, though stated to have been married to a man, she is nevertheless styled the Virgin Mary, who conceived by the Holy Ghost, part of the inscription on the shrine of her prototype, Neith (*see* Bunsen, i. 385, 386), being, "No mortal has lifted my veil, and the fruit I bore is the sun" (*viz.* Helios, Ra, Phra or Phre, the sun-god, who, as the rising sun, was a form of Horus), Christ asserting himself to be "the light of the world" (*see* John viii.12), and being represented to this day with rays like those of the sun emanating from his head. The grafting of Benjaminite proclivities, such as we have already seen them in their connection with war and such like, upon the attributes and functions of Hesi's suckling, Har, has naturally resulted in the strangely inconsistent acts and expressions

related of Jesus Christ, for the Gospels, which alone contain them, are composed of legends and mythological references to the god Horus, combined with traditions of the house of Benjamin, and watchwords invented by them for political purposes.

I stated, a few pages back, that I should treat of the whole Egyptian pantheon in a body further on, and that beyond those gods which I had already identified with Jacob, Joseph, Poti-(Pherah), Asenath, Ephraim and Thaath I should only treat individually of Benjamin, some of his sons, and Typhon, the devil of the Egyptians; having now finished with Benjamin and his sons for the present, Typhon is all that remains for special consideration, and if the reader remembers a remark I made towards the latter part of Chapter I.—*viz.* that Moses could not have written that portion of the Book of Genesis where the devil in the shape of a serpent is introduced, because, at the time he wrote, the devil had not been invented, as he himself was the original from whose actions man's first conceptions of a devil took their rise—he will have probably connected my two observations, and therefore will have already concluded that I am about to show that Moses, of the Bible, is identical with Set, Sut, Nubi, Baba or Typhon, the devil of the Egyptians; at any rate that is what I shall now proceed to prove.

Before doing so I have, however, *as usual*, something to explain, which is that in proving this I do not consider that the circumstance casts the slightest slur upon Moses, in fact, I consider it a compliment to him rather than otherwise, for the whole system of Egyptian idolatry is such an insult to The Creator, such an unwarrantable assumption of *His* functions, such an atrocious attempt to divert man's worship of his Maker to the adoration of dead men, for the benefit of those priests who made a craft of teaching men to reverence *their* incomprehensible rubbish, instead of The Sublime Power who rules the world which He has created and still sustains, that to be dubbed *the devil*, as an antithesis to *such gods*, from the fact that he left Egypt and became the opponent of them, would, in itself, have conferred everlasting glory on his memory, if he had left the country voluntarily, *which he did not*, and would have stamped him as an honest man, were it not that, independently of the Egyptians having dubbed him devil, and quite apart from it, we have seen, by his own writings and his horrible injunctions to exterminate the Canaanites by seizing their dwellings and slaughtering them and their children, under pretence of having received direct orders to do so from God Himself, that he was a villain of the first water, which has stamped him to all time in various living languages as a liar, murderer and thief, facts

which *not even his character* as "the devil of the Egyptians" *can redeem.*

To begin with, we may certainly say that there can be no doubt that an Exodus from Egypt took place under Moses; the tribes of Israel may have been deceived in many things, and may have deceived themselves in some, but they could not have imagined that they passed out of Egypt into the desert, and wandered about there for forty years, if they never left Egypt and never wandered in the desert at all; there may have been a great deal of smoke and very little fire, but there was some; moreover, I have, by etymological connections—that is to say, by the living record of spoken language—shown a remarkable corroboration of the fact that some sort of Exodus did take place under Moses, and we have seen that from words derived from the name of Moses a much more probable account of the Exodus is rooted into the languages than the one which is related in the Pentateuch, thus confirming the fact that Moses did lead a large body of people out of Egypt, though stripping the account of the supernatural incidents, with which the writer or writers, for their own purposes, distorted their record of an important fact, and the more certain it thus becomes that there was an Exodus from Egypt under Moses, the more certain it must also become that some account of it must have existed among the Egyptian annals.

If Moses had mentioned the name of the Pharaoh who was reigning in Egypt when he was born, or the name of the Pharaoh who was reigning when he left the country, the matter would probably have been simple enough; but it is remarkable that, neither the name of the Hamite king who reigned over the Mizraim when Abram passed off to him his wife, Sarah, as being his sister, nor that of the king who reigned over them when Joseph attained to power, nor of either of the two Pharaohs of Moses, is anywhere mentioned in the Biblical record, neither is there any reliable clue to their identity mentioned incidentally in the Bible. We read—

#### EXODUS I.

8 Now there arose a new king over Egypt, who knew not Joseph.

This has usually been taken to mean that the king was of foreign extraction, and that the dynasty which did possess records of Joseph's services had been expelled by some foreign power, which had probably invaded Egypt from the south; it does not really say so, however, and the words would be equally applicable if the Pharaoh of Moses were a descendant of Joseph,



for, according to the text itself, this Pharaoh could not have been born until many years after Joseph died, and consequently he could not possibly have known him. This passage, therefore, raises no obstacle to the correctness of my position that Joseph, and also the descendants of Joseph and Benjamin became the ruling power of Egypt.

As, however, no clue to the names of the Egyptian contemporaries with Moses can be obtained from the Bible, and as even if Biblical chronology could be depended on, which many dispute, it would be of no service in this matter, because there is no reliable Egyptian chronology to be compared with it—for “no era is given by the monuments, which merely record some “events which happened under particular kings” (Rawlinson’s *Herodotus*, appendix, book ii. page 338)—one is, therefore, naturally led to try and trace Moses *by name* among the individuals mentioned in the fragmentary records of Egyptian history which the monuments and papyri afford; but here also we find that nothing can be gleaned which bears upon the point, for although we find plenty of names such as the Greeks have rendered by *Amosis*, *Tethmosis*, *Thmosis*, *Armesses*, *Ramesis*, &c., of which the name *Moses* might have been an abbreviation if any of these people had been leaders of an emigration, it so happens that none of them are mentioned in connection with such a circumstance; we are therefore compelled not only to relinquish all thoughts of tracing the Biblical Exodus in the Egyptian monumental records by means of the Pharaoh’s name (for we do not know it), but also by Moses’s name (for we cannot find it in connection with an Exodus), and also again by a comparison of dates (for there are none to compare); and we are consequently driven to seek a solution of the difficulty by seeing if any Exodus is recorded in the Egyptian annals, no matter who the leaders were, and here we are brought face to face with the fact that two are spoken of—namely, an Exodus of *shepherds* and an Exodus of *lepers*.

Both of these have been ascribed to the Jews, or, in other words, to the Exodus under Moses, but for very different reasons; Manetho, the Egyptian, asserts that the followers of Moses were composed of 80,000 lepers and other impure people with bodily defects, who had been got together in Egypt by King Amenophis, who set them to work in the quarries, so that they might be separated from the rest of the Egyptians, but that afterwards, at their own request, he placed them in the city of Avaris, which had been *previously* occupied by the Hyc-sos, or shepherd kings, who had been expelled by Thummosis or Tethmosis, son of Alisphragmuthosis, and who had there besieged

them with an army of 480,000 men, but, not taking the city, had agreed with them that they should leave the country unharmed, which they did to the number of 240,000, taking their journey through the wilderness and arriving at Judea, where they built Jerusalem. That among the 80,000 polluted people shut up in Avaris, *after* the Hyc-sos had left it, were certain leprous priests, one of whom, named Osarsiph, a native of Heliopolis, was selected by them as a ruler, and having laid down various laws, *in opposition to the Egyptians*, he assumed the name of Moses, and invited the above-named shepherds to come back from Jerusalem and help them to conquer the country; 200,000 of these having come, as requested, they held Avaris for thirteen years, but both the shepherds and the polluted people were at the end of that time overcome in battle by Amenophis and his son, with great slaughter, and pursued to the bounds of Syria.

These statements of Manetho are only known to us from the fact that they are quoted in Josephus "Against Apion," book i. 14, 15, 26, 27, 28. Now, Josephus so far endorses the above that he accepts the Hyc-sos as the ancestors of his people (the Jews), but indignantly repudiates the assertion that Moses was leprous; he does not, however, dispute that lepers were among his followers, as he mentions that Moses made certain regulations concerning those who had the leprosy, which we also read in the Mosaic account (Leviticus xiii. and xiv.), and, in the chapter which follows this, I shall have occasion to show by etymology that leprosy and such like loathsome diseases were common to the whole Shemite race, from Shem himself downwards.

Now, neither Manetho, the Egyptian, nor Josephus, the Jew, was in a position to speak from his own knowledge; for Manetho lived at least 1,400 years after Moses left Egypt, and Josephus full 300 years after Manetho, and as he wrote in a remarkably partisan spirit he cannot be strictly depended upon; these two are practically, however, our only authorities on the subject, though Chaeremon, Lysimachus, Plutarch, Tacitus, &c., wrote after Manetho, and in some minor matters afford some light upon it; but, after all, Manetho and Josephus are the principal, and, without going into any dissertation about how they obtained their knowledge, I may at once say that the Exodus of Moses consisted of *leprous shepherds*.

All parties agree that there was an immigration, or invasion, of shepherds from Syria into Egypt, and a subsequent emigration from Egypt to Syria. My position is that the immigration consisted of Jacob and his followers, who, as already explained, drove out the Mizraim, occupied the country, and established

the worship of Osiris, that in process of time those who continued the occupation of graziers in the grazing lands of the Delta, quarrelled with those who lived in the upper country and had become more agricultural than bucolic, and that sometimes the one, sometimes the other, had the upper hand. At length, in order to try and eradicate the leprosy and similar diseases, from which, in common with all Shemites, the whole land was suffering, the worst cases were collected and isolated, in a city from which certain government treasures had not been removed; that Moses was among these lepers, and, after a certain amount of quarrelling with those in authority, he and the other lepers robbed the city in the night, and together with many of the graziers left the neighbourhood by stealth; but that the majority of the people remained behind (*viz.* in the other parts of Egypt), they being descendants of Jacob, *alias* Israel, and his shepherds, like those who went out with Moses; those who went continuing to look up to Jacob as Israel or Isra-El, and those who stayed behind continuing to look up to him as the god Asra or Osiris; for, after Moses left, the Egyptian pantheon, founded by Israelites and composed of Israelites, flourished more than ever.

There can be no doubt that Manetho intends his account to refer to Moses, for he mentions him *by name* (*see* Josephus, "Against Apion", i. 26) and states (as there mentioned) that Moses made a law that these lepers should neither worship the Egyptian gods, nor abstain from killing any of those animals which the Egyptians held sacred, which is precisely what Moses is Biblically recorded to have done; his mention of their having been previously set to work in the quarries may fairly be taken as referring to the same circumstance which Moses describes as serving with rigour in making bricks, and in no way proves them to have been of an alien race, for it could not have been expected that these 80,000 lepers should remain idle; and although Manetho speaks of two emigrations, it is observable that he describes *both* of them as starting from Avaris. We may therefore fairly consider that there was but one emigration, and, moreover, that that one was the Exodus of Moses; for while this party of 80,000 is identified with him by name as above, the other party of 240,000 is equally identified with him by his statement that "they took their journey through the wilderness "for Syria, but that arriving in that country which is now called "Judea, they built a great city and called it Jerusalem," which is precisely what the people whom Moses led did do, in process of time.

Josephus accepts the 240,000 as being the ancestors of the Jews, thus: "Manetho says, 'This nation, thus called shepherds,

“were also called captives in their sacred books,’ and this account of his is the truth, for feeding of sheep was the employment of our forefathers in the most ancient ages, and as they led such a wandering life in feeding sheep they were called shepherds; nor was it without reason that they were called captives, since one of our ancestors—namely, Joseph—told the king that he was a captive.” This latter may be a poor argument, but, at any rate, Josephus here accepts (chapter 14) these Hyc-sos as the forefathers of his people, and again in chapter 16, “These shepherds, as they are here called, who were no other than our forefathers, came from Egypt and inhabited this country;” and, although he labours hard to show, in chapters 15, 16, 26, 31, that, according to Manetho’s dynasties, there was a lapse of 518 years between the reigns of Tethmosis and Amenophis, so as to enable him to adopt the 240,000 shepherds while rejecting the 80,000 lepers, such argument is an evident perversion of Manetho’s meaning, as he (Josephus) quotes him in chapter 26—*viz.* “After those lepers that were sent to work in the quarries had continued in that miserable state for a long while, the king was desired that he would set apart the city Avaris, which was then left desolate of the shepherds, for their habitation and protection, which desire he granted them; but when they were gotten into it, and found the place fit for a revolt, they appointed themselves a ruler whose name was Osarsiph, and took their oaths that they would be obedient to him in all things”—for it is absurd to imagine that if the shepherds had been gone 518 years the city would still have been empty, or if it had been empty that it was fit for habitation, as in 518 years any deserted town would become a heap of ruins, useless for “habitation” or “protection,” and certainly not “fit for a revolt.”

As for Manetho describing two sets of people as leaving Avaris when in reality there was but one, it must be remembered that he practically unites them by saying that the 200,000 who came to help the 80,000 were, *with them*, overcome by Amenophis, and pursued to the bounds of Syria; and as he wrote 1,400 years after the event there is no great wonder at his erroneously separating the two events, stating that the shepherds went out by agreement “with all their families and effects, without any harm to be done to them,” whereas the others were pursued, for Moses’s record actually tallies with both these statements; *thus*, Exodus xii. 31, “And Pharaoh called for Moses and Aaron, and said, Get you forth from among my people, also take your flocks and your herds and begone, (33) and the Egyptians were urgent upon the people that they

“might send them out of the land in haste, (37) And the children of Israel journeyed from Rameses to Succoth, about 600,000 on foot that were men, besides children, and a mixed multitude went up also with them, and flocks and herds, even very much cattle. xiv. 5, And it was told the king of Egypt that the people fled, (8) and he pursued after the children of Israel, (9) and the Egyptians pursued after them, all the horses and chariots of Pharaoh and his army,” &c. &c. We have only to remember that Moses tells us, in Exodus i. 11, that Raamses was a treasure city, in Exodus xii. 35, 36, 37, that they spoiled the Egyptians, having borrowed jewels of silver, and jewels of gold of them, &c., and journeyed from Rameses, to understand that Rameses must have been another name of Avaris (as I shall presently show that it was), and that although the king had agreed that the lepers and other shepherds should go away with their families in peace, it was afterwards found that they had carried off certain treasures, more especially the body of Joseph, and, further, that they were pursued in consequence, though to no purpose.

We have now only to turn to Manetho's dynasties, as given by Africanus (Syncellus) *see* Bunsen, i. 630 and 631, and to observe that in the so-called 18th dynasty *Amenophis* is stated to have immediately followed *Touthmosis*, son of *Misphragmuthosis*, to see that these are the *Amenophis* and *Tethmosis*, son of *Alisphragmuthosis*, which Josephus is talking about on the authority of Manetho, in his work “Against Apion” (book i. chapters 14, 15), epitomised above; and therefore, especially as he himself, in repeating Manetho's dynasties elsewhere (as also quoted by Bunsen on same page), gives *Thmosis* as predecessor of *Amenophis*, and *Mephramuthosis* as predecessor of *Thmosis*, the imaginary 518 years which he reckons up, and places between *Tethmosis*, who caused the shepherds to evacuate Avaris—and *Amenophis*, who pursued the shepherds and lepers from Avaris towards Syria, is reduced to a minute, for the one king succeeded the other, the sequence of reigns being, according to Manetho as given by Africanus, *Misphragmuthosis*, *Touthmosis*, *Amenophis*, and according to Manetho as given by Josephus, *Mephramuthosis* (called by him *Alisphragmosis* in i. 14), *Thmosis* (called by him *Tethmosis* in i. 15 and *Thumosis* in i. 14) and *Amenophis*.

The Pharaoh of Moses is therefore traced at last, and a colossal head and arm of this *Tethmosis* (which, shorn of its Greek appendage, is *Tethmos*, and is usually called *Thothmes* by Egyptologists), discovered near the granite sanctuary of Karnak by Belzoni, is now standing at the end of the North Gallery

of the British Museum, while images of Typhon, whom I shall presently show to be Moses, are there in plenty around, in all their repulsive hideousness as "the impersonation of the principle of evil." But let us return to Moses, for it is he whom we are tracing, and the identification of the Egyptian Pharaoh, who reigned in his day, is merely an incident in the matter.

Cheremon, as quoted by Josephus (*Against Apion*, i. 32), states that "Amenophis chose out 250,000 of those that were diseased, and cast them out of the country, Moses and Joseph were scribes . . . . these two made a league with 380,000 men at Pelusium against Amenophis . . . . . whose son pursued the Jews into Syria." Josephus very disingenuously ridicules this, on the ground that Joseph died four generations before Moses, for it is self-evident that by Moses and Joseph Cheremon means Moses and Joshua. The numbers thus given by Cheremon make a total of 630,000, which is remarkably close to that which Moses records, in Numbers i. 46, as having followed him, *viz.* 603,550; Cheremon, therefore, not only connects Moses with an Exodus of lepers, as Manetho had done, but as he gives 250,000 instead of 80,000, his total, *viz.* 630,000, agrees roughly with that of Moses, and, not being exact, has evidently been derived from an independent source.

Lysimachus, again, connects Moses with an Exodus of lepers, though the Egyptian king is by him called Bocchoris, a name that agrees with no king of that period known to Egyptologists, and which therefore probably refers to Makara, who reigned jointly with the above-named Touthmosis, for we read, in Bunsen, ii. 532, that "Hatasu reigned as Ma-ka-ra or Makara: "first of all in the name of her elder brother, Tuthmosis II., then "in that of her younger brother, Tuthmosis III., and probably, "therefore, she was the eldest child of Tuthmosis I;" Cooper states, in his *Archaic Dictionary*, that Makara was the title of the Queen Regent, daughter of Thothmes I. and Regent during the reign of Thothmes II. and part of Thothmes III., and that she invaded Arabia. Makara, therefore, was probably the very woman who is spoken of as "Pharaoh's daughter" in the Bible, who found Moses among the flags by the river and adopted him, finally hating him as much as she had loved him, and eventually driving him out, for Makara evidently lived very long and had no children; in coming to the conclusion that, the Biblical Pharaoh's daughter who found Moses, is this Makara, I do not overlook the fact that Josephus calls her "Thermuthis, the king's daughter," for I consider this rather supports the view, as, in all probability, he was compiling from some source which really read "the daughter of King Thothmes," and which he,

not being an Egyptian, very pardonably misunderstood. At any rate, Makara, with the Greek terminal *s*, viz. *Makaras* may readily have been corrupted into *Bocchoris*. There can be no doubt, however, that it is the expulsion of Moses that Lysimachus is writing of; his words, as quoted by Josephus (*Against Apion*, i. 34), are, "The people of the Jews being leprous and "scabby, and subject to certain other kinds of distempers . . . "and as their numbers were very great that had fallen under "these diseases, Bocchoris, king of Egypt . . . ordered a collection of the impure people to be made and carried away into the "desert. . . . They kindled fires the first night . . . and, on the "next day, one Moses advised them to venture on a journey "till they should come to places fit for habitation . . . so they "travelled over the desert and came to a country inhabited; "there they abused the men, plundered and burnt their temples, "and came unto that land which is called Judea, where they "built Hierosyla, afterwards called Hierosolyma" (Jerusalem).

Tacitus also connects Moses with an Exodus of lepers, and introduces an ass into the story, which we shall see further on is an important identification of Moses with Typhon. The words of Tacitus (book v. chapters 3 and 4) stand thus: "Very "many authors agree in recording that a pestilential disease, "which disfigured the body in a loathsome manner, spreading "over Egypt, Bocchoris, at that time king, repairing to the "oracle of Jupiter Hammon in quest of a remedy, was directed "to purify his kingdom and exterminate that race of men as "being detested by the gods; that a mass of people, thus "searched out and collected together, were in a wild and barren "desert abandoned to their misery; when all the rest were "bathed in tears and torpid with despair, Moses, one of the "exiles; admonished them not to look for any aid from gods or "men, being deserted of both, but to trust themselves to him; ". . . they assented, and commenced a venturous journey, not "knowing whither they went; but nothing distressed them so "much as want of water, and now they lay stretched through "all the plains, ready to expire, when a herd of *wild asses*, "returning from pasture, went up a rock shaded by a grove. "Moses followed them, and forming his conjecture by the herbage that grew upon the ground, opened copious springs of "water; this was a relief, and pursuing their journey for six "days without intermission, on the seventh, having expelled the "natives, they took possession of a country where they built "their city and dedicated their temple. . . . The figure of the "animal through whose guidance they slaked their thirst, and "were enabled to terminate their wanderings, is consecrated in

“the sanctuary of their temple.” (See the Oxford translation of the *Works of Tacitus*, vol. ii. pages 266 and 267.)

We thus have four celebrated historians—viz. Manetho, Chere-mon, Lysimachus and Tacitus—who, evidently compiling from distinct sources of information, whether records or traditions matters little, are unanimous in connecting Moses with an Exodus of lepers in opposition to Josephus alone, who indignantly repudiates it, although Moses himself, speaking of his own sister, says, “Miriam became leprous, white as snow, and “Aaron looked upon Miriam, and behold she was leprous” (Numbers xii. 10), and I shall show, from a contemporary Egyptian papyrus still in existence, and well known to Egyptologists, that a revolt from the gods of Egypt did take place among the lepers in Avaris, and that a man whom I shall show to be Moses was at the head of it; this revolt from the gods of Egypt is the one redeeming point in his character, and the origin of man’s first conception of a devil, which took its rise from his rebellion, and opposition to these gods of Egypt, whereby he was looked upon as the personification of evil; and this, when I have shown it, will definitively prove how utterly baseless is the idea of a devil as a superhuman being, for, like the gods he opposed, the original was but a man, and he and they have been dead for centuries.

The Egyptian papyrus of which I spoke in the paragraph immediately preceding this, is described in the *Athenæum Français* of 1854, page 532, as being in a remarkably dilapidated condition, parts of it being literally worn out and destroyed with age; but a translation of all that is legible will be found in Bunsen, vol. iv., which was published in 1860, but vol. v., which was published in 1867, contains another translation at page 730, and I have selected this one, as, being seven years later, it may reasonably be supposed to be more correct. It there appears as follows:—

“*Transcript of Commencement of Papyrus Sallier I.*

“*Fall of Shepherd Kings.*

“It happened that the land of Egypt was in the power of “the unclean. There was no living lord in those days. It “happened that the king Ra Skann was living ruler of the land “of the south. The unclean of the city of the sun were under “the authority of Apophis the living in the city of Avaris. The “whole land paid homage to him, bringing all their service as “well as all the good products of the land of Lower Egypt. “The king Apophis the living he made Sut a lord; he refused “to serve any of the gods in the whole land.”



If the periods when the Egyptian kings reigned, and which of them were contemporaneous, were known with certainty, this would be still more valuable; but as it confirms Manetho's statement that "the unclean" were in Avaris, it shows his testimony is trustworthy, and as he positively states that the lepers were collected by Amenophis and placed in Avaris, it should settle the question of when Ra Skann and Apophis lived (both of whom are found on the lists of kings), for Tethmosis or Thothmes, who pursued the shepherds, was successor of Amenophis, and therefore Ra Skann, Apophis and Sut must have been contemporary with one if not both of these. The settlement of these dynasties, however, is not my affair, that may be safely left to Egyptologists, who, aided by the various hints which these pages afford and the papyri which now and then come to hand and add to their stock of information, will settle all these dynastic matters in time, remembering always that the whole body of Pharaohs from Menes to Thothmes must be ranged in the period which elapsed between Menasseh and Moses, whatever that period may have been; but what we have to consider in this papyrus is the undoubted proof it gives of Manetho's statement that the lepers were collected and placed in Avaris, for the word *Aat* used in the papyrus, and translated "unclean" in the above, is stated by Bunsen, in his vocabulary contained in the same volume (page 338), to mean "leprous," *Aati* being the Egyptian for "a leper," as stated on page 339, and therefore it should have been so translated.

Manetho states that Osarsiph, afterwards named Moses, was a native of Heliopolis, which in Greek (viz. the language in which, although himself an Egyptian, he was then writing) means "the city of the sun," and which is the identical description used in the papyrus, for the place from which the lepers had been brought to Avaris. Of course the "city of the sun" is not the proper name of the town, but simply means the town where the sun-god was worshipped, therefore called by its equivalent of Heliopolis in Greek, the real name of the city being Han, Aon or On, of which place the father of Joseph's wife was priest and Moses evidently a native. It will, of course, have been remembered, that, in stating that Moses of the Bible is one and the same as Typhon, the devil of the Egyptians, "the foe of Osiris and all the gods of Egypt" (Bunsen, i. 442), I mentioned. Sut as one of the various names for the deity Typhon, and here we have in this Egyptian papyrus a positive statement, that in this very city Avaris a man called Sut "refused to serve any of the gods in the whole land," which is exactly what we hear of Moses in the Bible, and not only this, his

refusal immediately follows his elevation to some dignity, here translated a lord, and the exact statement of Manetho is that "they appointed themselves a ruler out of the priests of Heliopolis, whose name was Osarsiph, and they took their oaths that they would be obedient to him in all things, he then in the first place made this law for them, that they should neither worship the Egyptian gods nor abstain from any one of those sacred animals which they have in the highest esteem, but kill and destroy them all." (See Josephus, *Against Apion*, i. 26.)

We now come to that stage of our enquiry where it is desirable that the identity of Avaris and Rameses should be shown, as I promised a few pages back that I would do; Rameses being the place from which, Moses states, in Exodus xii. 37, that "the children of Israel" commenced their journey when they departed from Egypt, and Avaris being the place whence, according to Manetho, the Hyk-sos, or shepherd kings, had departed for Judea, where they are stated to have built Jerusalem, where also the lepers were placed by Amenophis, and finally expelled by him, together with 200,000 of the shepherds, and pursued to the bounds of Syria, and where also, according to the papyrus, the lepers were living, and Sut (who I say is Moses) refused to serve any of the gods in the whole land.

In the first place, we must quite dismiss from our minds that this place Avaris is a corruption of Abaris, as Bunsen would lead one to think in the following: "The supposition that Avaris or Abaris signifies the city of the Hebrews harmonises with our researches, indeed, the idea struck me on reading Josephus, before I saw it so explained philologically and historically in Ewald's excellent history of the Jewish people "Geschichte des Volks Israel," i. 450. Such an explanation would of course be a very short cut, and would at once substantiate my position, but it cannot be accepted; the word Avaris merely comes to us through modern translators of Greek authors, and the *v* is not a corrupt rendering of the Greek *Beta* (*b*), but of the Greek *Upsilon* (*u* or *y*), as may be seen on reference to the works of Josephus *Against Apion*, book i. chapters 26, 28 and 33, where the word is used by him seven times, and is uniformly spelt by him Auarin, whether in quoting Manetho or in speaking for himself, in the Latin translation thereof it likewise appears as Auarin six times, and as Auaris in the remaining instance (see *Flavii Josephi Opera, Græce et Latine*, recognovit Guilelmus Dindorfius: Paris, 1845), and Auarin is really the name of the place which Manetho mentions (see *Ancient Fragments*, page 69, J. P. Cory

London, 1828). Now, divesting these two words of their Latin and Greek grammatical terminals, what remains of Auaris and Auarin is simply Auar, which is the nearest possible rendering of the place mentioned in the papyrus which I have quoted from Bunsen, v. 730—*viz.* “the unclean of the city of the sun, were “under the authority of Apophis the living in the city of “Avaris,” which in the literal translation preceding this extract stands thus:—

*Egyptian*: “m            Ha            Uar.”  
*English*: “in            the abode    of Avaris.”

The Egyptian papyrus, therefore, says they were “in Ha-Uar,” and Manetho says it was “in Auar” that the lepers were confined, who chose a priest of Heliopolis as their leader, afterwards known as Moses.

This reading of the Egyptian name does not depend upon the translation of the papyrus to be found in Bunsen, for it is the recognised original form, thus—

“Avaris, a town on the Bubastic branch of the Nile; “anciently called Ha-ouar.

“Ha-Uar, the Egyptian name of the capital city of the “Hykshos, which the Greeks corrupted into Avaris.” (*See Cooper’s Archaic Dict.*)

This quotation from Cooper, though confirming the fact that Avaris is a corruption of Ha-Uar, contains, however, two errors: *firstly*, the Greeks did not call it Avaris, for they had no *v*, but called it Auarin, as we have seen, and it was the translators who corrupted this to Avaris; *secondly*, the town was not “on the Bubastic branch of the Nile,” but to the east of it, witness Manetho’s words, thus: “Observing upon the east of the Bubastic channel a city which was called Auarin.” (*See Ancient Fragments*, page 68, J. P. Cory: London, 1828.)

Now this Ha-Uar, called in Greek *Auarin*, is the *Eroon* of Ptolemy; and, on reference to the Amsterdam edition of A.D. 1605, page 106, it will be seen that he gives it in Greek *Eroon*, which Mercator there translates into Latin as *Heroum*, and which place is entered as *Heroopolis* on our modern classical maps. The authors of the well-known and highly valuable work published in Paris A.D. 1826 entitled *Description de l’Egypte*, in trying to fix the ancient limits of the Red Sea, state as follows (vol. xi. 377):—“In the middle of the valley is a mass of “ruins, the remnant of an ancient town, the place is now called “Abou Keyched by the Arabs. On the top of a hillock formed “by these ruins is a large block of granite, on which are sculptured three divinities, which I believe represent Osiris, Isis

“and Horus, of human size and side by side, the back of the block is covered with hieroglyphics. (*See the plate among the Antiquities of the Delta.*) Many considerations denote this to be the site of the ancient Heroopolis, Josephus mentions that Joseph came to Heroopolis to meet Jacob; the Septuagint have translated Genesis xlvi. 28 in the same way, although Heroopolis is not mentioned in the Hebrew text, but only the land of Goshen. This version was made in Egypt about fifty years after the conquest of Alexander, therefore one may place faith in its geographical details. The town of Heroopolis, therefore, in the days of the Septuagint was situated in the land of Goshen, at the spot where the record places the meeting of Joseph with his family; it accordingly must have been on the road leading from Gaza to Memphis, consequently at a distance from the Red Sea, the nearest arm of which was called the Heroopolite Gulf.”

The present name of this place, which is given in the above extract as Abou Keyched, is entered in map 31 of the volume of large maps which illustrates *La Description de l'Egypte* as Abou Keyched or Abou Kachab, which latter is the correct pronunciation of the Arabic characters, given also on the map, for the name of the town; now on reference to the *Arabic Dictionary* these characters mean, as nearly as the Arabic idiom can be rendered in English, “father of picked-out vileness,” which, if we may assume that this Arabic name was given to it from some ancient tradition that it was the site of the place where the lepers were confined, after having been searched out and collected together, as recorded by Manetho, Cheremon, &c., that it was, in fact, the Lazar-house of ancient Egypt—certainly is a remarkably apt description, and a strong identification of the site formerly occupied by “Ha-Uar.” The characters referred to, as appearing in the map, will be found in Johnson’s Arabic and Persian Dictionary, on pages 524 and 14, where, rendered into English letters, we read “*Khushub*, plural of *Khushib*, picked, selected, bad, vile;” and “*Abu*, a father,” with the explanation that this word denotes the state of *having*, as “*Abu banat*, having daughters,” “*Abu shawarib*, wearing whiskers,” and frequently forms the figure called metonymy, thus: “*Abu’l hiyal*, a fox, literally, father of stratagems;” “*Abu’l kaakaa*, a crow, literally, father of caws;” “*Abu’l wassab*, a flea, literally, father jump;” “*Abu khirash*, a cat, literally, father scratch;” “*Abu zayyal*, a bull, literally, father long-tail.” Thus we may say, by the light of these instances, “*Abu Khushub*, city of the unclean, literally, father of vile, or father of picked-out vile;” therefore, as far as it goes, the present Arab name of

these ruins confirms the view that Abou Kachab is the original Ha-Uar, where the lepers were confined, and where Sut refused to serve any of the gods in the whole land, which gives us the exact position of the Hyksos city, now spoken of as Avaris in books upon the subject, and which was the actual place whence the shepherds and lepers were driven out.

If the writers of *La Description de l'Egypte* were correct in supposing the sculptured divinities to represent Osiris, Isis and *Horus*, this may be the reason why it was called *Heroo*, or Heroopolis; and *Heroo*, the *Eroon* of Ptolemy, is not only identical with *Ha-Uar* in its Greek name *Auarin*, but it is evidently the same city, for Manetho tells us (see Josephus, "Against Apion," i. 26) that Avaris (*Auarin*) was Typho's city, and Plutarch tells us that "there was a statue of Typhon at Heroopolis (*Eroon*) under the form of a hippopotamus with a hawk on its back fighting a serpent, and that the hippopotamus was sacred to Typhon" (see Bunsen, i. 426). As Sut was a name of Typhon, as Avaris, *Auarin* or *Ha-Uar* was Typhon's city, and Sut, who was made a lord, revolted there, and as at Heroopolis or *Eroon* Typho's statue was identified by Plutarch, I shall consider it proved that Avaris of the Latin translators, *viz.* *Auarin* of Manetho, is *Ha-Uar* of the hieroglyphics, synonymous with *Eroon*, *Heroum*, *Heroo* or *Heroopolis*, the ruins of which are still visible and known on the spot as Abou Kachab. It now remains to show that Heroopolis is the same place which Moses tells us he went out of, and which stands in Exodus xii. 37 as *Rameses*. To do this we cannot do better than follow the line of reasoning adopted by the authors of *La Description de l'Egypte* in the extract quoted above, and for this purpose I shall not refer the reader to the Bible generally, but shall give the whole history wherever the locality is mentioned.

B.C. 1706.

GENESIS XLV.

9, 10 Come down unto me, tarry not and thou shalt dwell in the land of Goshen.

B.C. 1706.

GENESIS XLVI.

28 And Jacob sent Judah before him unto Joseph to direct his face unto Goshen, and they came into the land of Goshen.

This is the passage which the translators of the Septuagint (*viz.* the first version of the Bible from the Hebrew,

which was made in Egypt about 2,150 years ago), guided by the local knowledge existing in those ancient days, have rendered "they came to Heroopolis (Greek, *Eroon polin*), in the land of "Rameses," consequently the land of Rameses and the land of Goshen were identical in place, and *Eroon* was the spot where Jacob halted.

B.C. 1706.

## GENESIS XLVI.

29 And Joseph made ready his chariot, and went up to meet Israel, his father, to Goshen.

This is again rendered *Eroon polin* by the Septuagint, and, on referring to Whiston's Josephus, Antiq. Jews, book ii. chap. vii. 5, we read, "When Joseph understood that his father was coming (for Judas, his brother, was come before him and informed him of his approach), he went out to meet him, and they met together at *Heroopolis*." This Heroopolis is *Heroum urbem* in the Latin version, but *Eroon polin* in the Greek of Josephus (see Flavii Josephi Opera, Græce et Latine, recognovit Guillelmus Dindorfius: Paris, 1845); thus the place where Joseph met Jacob is *Eroon*, *Herou* or *Heroopolis*, which has been shown to be *Ha-Uar*, *Auarin* or *Avaris*, whence the shepherds and lepers departed for Judea, and it was in the land of Goshen, or the land of Rameses, which are used by the Septuagint translators as synonymous terms.

B.C. 1706.

## GENESIS XLVI.

34 Ye shall say unto Pharaoh, Thy servants' trade hath been about cattle from our youth even until now, that ye may dwell in the land of Goshen.

B.C. 1706.

## GENESIS XLVII.

1 Joseph told Pharaoh, They are in the land of Goshen. (4) They said unto Pharaoh, Thy servants have no pasture for their flocks, we pray thee let thy servants dwell in the land of Goshen. (6) And Pharaoh said, In the best of the land make thy father and brethren to dwell, in the land of Goshen let them dwell. (11) And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded, (27) and Israel dwelt in the land of Egypt in the country of Goshen.

We thus have the actual Hebrew text supporting the previously quoted version of the Septuagint, and showing the land of Goshen to be the same place as the land of Rameses; for we read that Pharaoh said, "Let them dwell in the land of Goshen," and Joseph placed them in the land of Rameses, *as Pharaoh had commanded*, and Israel dwelt in the country of Goshen.

B.C. 1689.

GENESIS L.

7, 8 And Joseph went up to bury his father, and left the flocks and herds (of his brethren) in the land of Goshen.

B.C. 1577.

EXODUS I.

11 And the children of Israel built for Pharaoh treasure cities, Pithom and Raamses.

This place, though spelled Raamses in the English versions, is identical with Rameses above, both being spelled רַמְסֵס, *viz.* Ramss, in the Hebrew, and we may conclude that it was a city *in the land of Ramesis*—that is to say, *in the land of Goshen*. The name, however, of both the city and the land was no doubt Goshen up to the time of Moses, for Ramesis was not born until after Moses wrote, and this insertion of Ramesis for Goshen, where it has been so inserted in the Hebrew, was no doubt done by the persons who translated the books of Moses as he wrote them, into their present Hebrew—say, between the time of Samuel and Solomon, when it was no doubt known by that name, and was merely done for the same reason as prompted the translators of the Septuagint to render the spot where Joseph met his father "in the land of Goshen," by "Eroon in the land of Rameses."

B.C. 1491.

EXODUS VIII.

22 And the Lord said, I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there.

B.C. 1491.

EXODUS IX.

26 Only in the land of Goshen, where the children of Israel were, was there no hail.

B.C. 1491.

EXODUS XII.

37 And the children of Israel journeyed from Rameses, about 600,000 on foot that were men, be-

sides children, and a mixed multitude went up also with them, and flocks and herds, even very much cattle.

B.C. 1491.

NUMBERS XXXIII.

3 And they departed from Rameses on the fifteenth day of the first month. (5) And the children of Israel removed from Rameses and pitched in Succoth, and they departed from Succoth and pitched in Etham, which is in the edge of the wilderness.

This is all that is said about the locality, and it is perfectly evident that the place here referred to as the starting-point must have been the whole land of Rameses, which is equivalent to the whole land of Goshen, for "the flocks and "herds, even very much cattle," which these 600,000 men took with them, could not have pastured in the treasure city of Raamses, wherever that may have been; therefore the Rameses they left was the land of Rameses, otherwise called the land of Goshen, in which we are specially told (Exodus viii. 22 and Exodus ix. 26) that the children of Israel who went out with Moses were dwelling when they left the country, and in this very land of Rameses or Goshen the city of Heroo is placed by the Septuagint as the place where Joseph met Jacob, being the very place which the shepherds and lepers afterwards quitted when they went to Judea, therefore Moses also left the very place in which this town was situated, which is what was necessary to demonstrate in order to show that the Exodus of Moses from Rameses is historically and geographically the same event as the Exodus of the lepers from Avaris or Ha-Uar, where Sut, *alias* Typhon, rebelled.

There is, however, one point to be considered—*viz.* if Moses left the city of Avaris, Anarin, Ha-Uar or Heroopolis, in company with the rest of the lepers, how is it that they were enabled to carry off the gold, silver and other valuables in the "treasure city of Raamses"? The answer is to be found in the following extract from Arrowsmith's *Geographical Dictionary of the Bible*, London, 1855: "Rameses . . . its site is probably "situated somewhere near the ancient Heroopolis. . . . There "are extensive ruins of several places in the neighbourhood, and a "village is stated to be still found there which is called Rameses." "All this confirms the view I have already given, which I shall repeat with the addition of such matters as result from what we have since seen—namely, that after the Mizraim had



perished from starvation in large numbers, and the remainder had left the country, the whole land came into possession of the descendants of Jacob and his followers; that those who continued the occupation of graziers remained in the grazing lands of Goshen, and became known as "the shepherd kings," while those who had joined the Menes section, and had become more agricultural than bucolic, had spread to the upper country, founding temple cities everywhere upon the worship of Osiris, Amon, &c.; that these two parties fell out in process of time, and sometimes the one got the upper hand, sometimes the other; at length, in order to stop the spread of certain infectious diseases, the lepers and other impure people were collected from all parts and isolated in Ha-Uar or Avaris, which had been built where Jacob had encamped in the valley of Goshen, and probably named from the subsequent worship there of the god Horus; that this city had been the chief city of the Hyksos or grazing section, who had recently been overpowered by the Menes section and were scattered all round with their flocks, the whole land of Goshen or Rameses, and the cities of Avaris and Rameses, being occupied by the shepherd party and the lepers, who fraternised and left the whole district in a body, under the leadership of Moses, taking with them the treasures of Rameses—perhaps not much, after all, and protected only by a feeble garrison—taking also their flocks, which were probably pasturing on purpose in the direction they intended to go; but, what concerns us most, taking with them from Avaris, Heroopolis, Heroo or Ha-Uar the records which Jacob had left behind him when he died in that place, surrounded by all his sons, and in which Joseph was merely a visitor by his bedside; such records, therefore, naturally came into the possession of Judah, Levi and the rest, and doubtless remained there until Moses carried them away, and from them either wrote the book of Genesis or simply prefixed them to his own writings, in one volume or pamphlet, as we have it now, barring its subsequent translation into the Hebrew of, say, David's time. This would account for how it is that the section which went away with Moses became possessed of the information concerning the actions and family affairs of Abraham, Isaac, Jacob, &c., contained in the book of Genesis, which we have already considerably tested, and, barring interviews with God, have found practically correct, and which book of Genesis I shall, in the next chapter, still further demonstrate to be correct, especially in the genealogical portion of it; and this would also account for how the section which remained behind in Egypt, having once entered on the career of religious mystery, went on from bad to worse, elevating more and more

the dead men they had deified, and putting them further and further back into a remoter period of imaginary antiquity.

All that remains to consider concerning this town of Avaris, Auarin, Eroon, Heroo or Heroopolis, is whether the position of the ruins now known as Abou Kachab, really tallies with what we know of the Biblical history of that locality regarding Jacob and Moses, and the Egyptian history regarding the shepherds, lepers, &c., and we shall find that it does. Those who have no map of ancient Egypt to refer to will be able to follow me by a figure representing three-fourths of the letter  $\times$ , thus  $\times$ ; where the lines join is Heroo, the top end of the long line is where Jacob started from, viz. Beersheba (Genesis xlvi. 1), which is by Gaza; and the bottom end is On or Heliopolis, where Joseph's wife was doubtless brought up, as her father was priest of the place, and where he (Joseph) probably was, and very close by is Memphis and the pyramids. The large maps published with *La Description de l'Egypte* show the configuration of the ground to be such that Jacob must have come along a track leading to Heroo, which is in a large valley, and Cooper, in his *Archaic Dictionary*, speaks of it as "the frontier town of Egypt towards Syria;" now, this precisely agrees with Manetho's account of Avaris, when speaking of a certain man called Salatis—viz. "Salatis directed his attention principally to the security of the eastern frontier, for he regarded with suspicion the increasing power of the Assyrians, who, he foresaw, would one day undertake an invasion of the kingdom; and observing in the Saite nome, upon the east of the Bubastite channel, a city which from some ancient theological reference was called Avaris (Auarim), and finding it admirably adapted for his purpose, he rebuilt it, and strongly fortified it with walls, garrisoning it with a force of 250,000 men." (See *Ancient Fragments*, page 68, J. P. Cory: London, 1828.)

Now, as regards the Exodus having started from Heroo, the ruins of which are now called Abou Kachab, on reference to the large maps which form part of *La Description de l'Egypte*, and on Map 31, it will be seen that this place lays in a valley, from which there are three ways—viz. to On and Memphis on the south-west, which is the direction where those who remained behind were situated; to the north-east, whence Jacob had come, and to the south-east, which is the way Moses and his followers went, and the only way they could have gone with such large flocks—(viz. along the short line of our figure  $\times$ ), along the valley which led direct to the Red Sea. We are told specially in Exodus xiii. 17, 18, that "God led them not through the way of the land of the Philistines, though that was

“near”—that is to say, they did not go the way Jacob had come—“lest peradventure the people repent when they see war, and return to Egypt, but God led them about through the way of the wilderness of the Red Sea.” Now, as I said, the valley they followed led direct to the Red Sea, and to the spot now known as *Soueis* or *Suez*, which name is probably a remnant of *Sos* or *Shos*, viz. “the shepherds;” and Bohun’s *Geographical Dictionary*, published in London A.D. 1693, contains the following: “Herou or Heropolis, a city of Egypt . . . about 35 miles from Suez . . . mentioned by Pliny and Ptolemy.” This distance agrees well with the distance of Abou Kachab from Suez, and is just about the distance a large drove of cattle could be urged in three days, which is the time, as inferred in Numbers xxxiii. 5-7, that was occupied in reaching the Red Sea, and as is definitely stated in Josephus, *Antiq.*, book ii. chapter xv. 1, thus: “On the third day they came to a place called Baalze-phon, on the Red Sea.”

Now, Suez is the nearest point where they could reach the Red Sea from Heroo, and is precisely at the head of the Heroopolite Gulf, just where they could pass into the land on the opposite coast of the Red Sea from Egypt by traversing the wet, sandy flat at the head of the gulf, and going south, as they did, to Marah, Elim, Rephidim, &c., thus placing the Red Sea between themselves and the Pharaoh they had seceded from, without wetting their ankles and without going a mile out of their way: so much for crossing the Red Sea with the waters standing up like a wall on each side of them, for the nearest road by which they could reach Marah, where they went, is by traversing the flat where the Red Sea may have been about an inch deep, and by going a mile or two north they could keep to the dry land.

Still looking at Map 31, we find that these ruins of Heroo—which in after times were no doubt the scene of many a tough engagement, between the Egyptians and the various armies which passed there when coming from Assyria and Persia to invade them, and which town was probably ruined more than once—stood in the valley where the ancient canal was cut by Sesostris from the Nile to the Red Sea, and which on its road, while following the low ground “to the east of the Bubastic channel” (as the position of Avaris was also described), passed this Heroo. It, moreover, passed a place called Pathumos by Herodotus, which has been universally accepted by commentators as the Pithom of the Bible, which the Israelites are said (in Exodus i. 11) to have built as a treasure city for Pharaoh when they built Raamses, and thence it flowed to the Red Sea at Suez.

The whole route from Heroo to Suez—laying, in fact, in low ground afterwards selected for a canal—was no doubt well watered at the time of Moses, and “there are several lakes, laying between Heroopolis and the head of the gulf, which receive “the Nile water during the inundations.” (See *La Description de l’Egypte*, xi. 378.) We have, therefore, seen the route the Israelites must have taken under Moses, as well as the spot they started from, and, by so doing, have proved that, so far from being a people to be admired, they were the leprous outcasts of Egypt, who bolted with what they could steal; and, in all the non-miraculous part of the business, I have shown that the three accounts practically agree—*viz.* the Bible, Manetho and the Egyptian papyrus—the only difference being in the names of Moses, though even Manetho states that he assumed that name.

I shall now proceed to identify Moses with the mythological accounts of Typhon, who will be found thus described under letter *T* in the *Encyclopædia Britannica*: “Typhon, the “devil of the Egyptians (see *Polytheism*, No. 29),” and, in the British Museum catalogue as “Typhon, the impersonation “of the principle of evil.” Now Typhon, whom Wilkinson calls Tipo and Typho, is by Homer called Typhos or Typhœus, but Cooper, in his *Archaic Dict.*, enters him thus: “Typhon, “the name given by the Greeks to the evil deity, Set; the “Egyptian form of the name was Tebha;” and on referring to *Chambers’s Encyclopædia* (London, 1874) we find him thus described: “Typhon, whose Egyptian name was Set or Suti, was a “highly venerated god in the early times, but in later times “his worship was abandoned and his figure obliterated from “many of the monuments. The cause of this curious religious “revolution is unknown, but at any rate Typhon became developed into the personification of evil; in short, Typhon “was the Egyptian devil, the god of the waste, howling wilderness, of the salt lakes, drought and scorching heat.”

It is of course unnecessary to quote Biblical texts connecting Moses with the wilderness and drought, these things are too well known; therefore, having noted this connection, let us pass to the other Egyptian names of Typhon, these are thus given in Bunsen, vol. i. pages 425 and 427: “St, Set, Sut, Seth “or Seti, Nubi, Baba, Babys, Bebon or Typhon;” and in the paragraph which precedes this I have given my authority for the other forms—*viz.* Tebha, Tipo, Typho and Typhos. We further learn from the same source—*viz.* Bunsen, i. 413—that “the myth of Osiris and Typhon, heretofore considered as “primeval, can now be authentically proved to be of modern “date in Egypt—that is to say, about 1,300 or 1,400 years B.C.”

(from Bunsen, i. 429); that "Set-Nubi was one of the great gods of Egypt" and (from Bunsen, i. 442); that "down to the time of Ramesis and his successor—say 1300 B.C.—Seth or Typhon was one of the most venerated gods of Egypt, it was only after this, viz. about 970 B.C., that a great revolution overthrew Seth or Typhon and his worshippers, and stamped him to all future time as the foe of Osiris and all the gods of Egypt; the names of the detested deity were then erased from the monuments."

It must not be supposed from the above that Bunsen means that Osiris dates only as far back as 1300 or 1400 B.C., for the whole tenor of his book upholds his assertion in vol. iv. page 485, that Osirism was established in Egypt 10,000 years B.C., for he only means that the mythical connection of Typhon with Osiris is but that age; this myth is well known, and is thus briefly summarised: "Typhon having made a beautiful coffer adorned with gold, tempted his brother, Osiris, to get inside it, the conspirators nailed down the coffer and threw it into the river; this coffer, now become the coffin of Osiris, was wafted to Byblus, a city of Phenicia." (See *Ency. Brit.*, article *Mysteries*.)

This is the circumstance alluded to in the Funereal Ritual of the Egyptians, as given in Bunsen, vol. v. page 234, where the dead man, mummy or departed spirit seeking entrance to heaven is catechised as to his knowledge of religious matters, more especially the names of Osiris, thus:—

"Tell me my name!"

"Lord of the earth in a box is thy name."

It will be remembered that I have shown Joseph to be Osiris; and, on reference to Genesis l. 26, we read, "So Joseph died, and he was put in a coffin in Egypt," which explains the "box," and the term "lord of the earth" probably arose from Genesis xlix. 22-26, where Jacob places "the blessings of heaven, &c. &c., unto the utmost bounds of the everlasting hills on the head of Joseph;" but the following is the part which connects Moses with Typhon:—

B.C. 1491.

#### EXODUS XIII.

19 And Moses took the bones of Joseph with him.

For we thus see that, in the mythological account, Typhon obtains possession of the body of Osiris, while, in the Biblical account, we are told that Moses obtains possession of the body of Joseph (whom I have shown to be Osiris), and in both cases

the corpse is conveyed from Egypt to Palestine, which is not only a link connecting Moses with Typhon, but affords an additional evidence of the identity of Joseph with Osiris. The period also may be considered to tally, for whereas Bunsen conjecturally places the myth of Typhon's connection with Osiris at about 1400 B.C., Biblical chronologists place the Exodus at 1451 to 1491 B.C.

In this myth of Osiris and Typhon, the former, as usual, represents not only Joseph, as we have just seen, but also Jacob, as follows:—

“According to Diodorus Siculus, Typhon treacherously “killed his brother, Osiris, and cut his body in pieces.” (*See Bunsen, i. 139.*)

The relationship between Osiris and Typhon is of course a matter of no moment, for the relationship of the gods in general is not only quite incompatible with any identification of them as a body, but quite impossible and contradictory with reference to each other, more especially wherever Osiris is concerned, who, it will be remembered, is brother, son, husband and father of Isis (*see Bunsen, i. 438*), in fact, Osiris shows his supposed superhuman power by setting all possible rules of relationship at defiance. The point, however, which we have to consider is the cutting up of his body by Typhon and the identity of this myth with the history of Jacob and Moses. Taking Jacob, therefore, in his corporate capacity of Israel, he, as Israel, was cut up into pieces by Moses—*viz.* into the section left behind, and the section that went with him, the latter of which was further divided into tribes soon after, in a way that no other nation has ever been divided, each tribe remaining locally distinct.

That portion, however, of the above quotation, from Bunsen, i. 442, which is the most valuable in this connection is the period of Typhon's degradation, *viz.* 970 B.C., when “he was “stamped to all future time as the foe of Osiris and all the “gods of Egypt.” Here is the explanation:—

971 B.C.

## 2 CHRONICLES XII.

2 In the fifth year of king Rehoboam, Shishak, king of Egypt, came up against Jerusalem, because they had transgressed against the Lord.

3 With 1,200 chariots and 80,000 horsemen, and the people were without number that came with him out of Egypt.

9 So Shishak, king of Egypt, came up against

Jerusalem, and took away the treasures of the house of the Lord and the treasures of the king's house; *he took all.*

The Egyptians would thus obtain possession of whatever records there remained in the temple, including the ark, and would discover Moses's version of the Exodus; and, as Typhon was degraded from the rank of a god within a year after, there can be no doubt that this was the reason, for during the 520 years which had intervened from the time Moses left Egypt until Jeroboam, having quarrelled with Solomon, fled to Egypt and (in the fifth year of the reign of Solomon's son, Rehoboam) stirred up Shishak against him, there is no mention in the Bible that the Egyptians had committed any definite act of open hostility against them; but now, having become possessed of the ark, they probably heard Moses's version of the Exodus for the first time, for the whole account was no doubt there.

B.C. 1491.

EXODUS XXV.

16 And thou shalt put into the ark the testimony which I will give thee.

B.C. 1451.

NUMBERS XXXIII.

2 And Moses wrote their goings out.

B.C. 1451.

EXODUS XL.

20 And he took and put the testimony into the ark.

It is stated in 1 Kings viii. 9 that there was nothing in the ark save the two tables of stone when Solomon placed it in the temple a few years before; but even if this is meant to convey that there were no papers there at the time, in consequence of its having previously fallen into the hands of the Philistines, another set would soon have been copied out and put there, as that was the proper place for keeping them. To have led away a large and useful portion of the nation in the shape of shepherds, to have carried off Joseph's body and valuable jewels of gold and silver, &c., was bad enough, but was doubtless condoned in consideration of the good riddance of lepers thus effected; but to pretend, as Moses did, that great plagues had been brought about in Egypt, that Pharaoh's host had been drowned in the Red Sea, that judgment had been executed on the gods of Egypt, must have been more than the Egyptians could

condone, especially as Egypt, from the days of Menes, never was so prosperous as immediately after these shepherds, whom I have shown to have been Moses's party, left the country. It is, therefore, not surprising that "the names of the detested deity " were *then* erased from the monuments."

It does of course appear very strange that Moses should ever have been deified at all, but not more so than that Fua, son of Issachar, and scores of others of whom we hear nothing but their names, should have been deified, as I shall presently show they were; for the circumstances of Moses's babyhood were remarkable in the extreme, and certainly calculated to attract superstitious veneration at a time when so many less peculiarly individualised persons were superstitiously venerated, and, if we can place reliance on Josephus, he had rendered precisely such service to the Egyptians in the days of his early manhood as would further account for his obtaining a patent of divinity, when gods were being made as rapidly as nobles were made in the old feudal times, thus:—

"Thermuthis was the king's daughter, she was diverting herself by the banks of the river, and seeing a cradle borne along by the current, she sent some who could swim, and bade them bring the cradle to her. When those who were sent on this errand came to her with the cradle, and she saw the little child, she was greatly in love with it . . . . Thermuthis gave him the name of Moses . . . . and adopted him for her son, having no child of her own. One time she carried him to her father, saying, 'I have adopted him for my son and the heir of thy kingdom.' The king took him to his breast, and, on his daughter's account, put the diadem on his head, but Moses in a puerile mood threw it on the floor. . . . He was educated with great care." (See Josephus, *Antiquities of the Jews*, Book ii. Chap. ix. 5, 6 and 7.) . . . "Now, the Ethiopians made an inroad into Egypt . . . and the Egyptians fought against them, but, being overcome in battle, some of them were slain and the rest ran away in a shameful manner . . . . whereupon the Ethiopians followed after them to subdue all Egypt, and proceeded as far as Memphis and the sea itself, while not one of the cities were able to oppose them; whereupon the Egyptians betook themselves to their oracles and prophecies, and, when God had given them the counsel to make use of Moses, the king commanded his daughter to produce him, that he might be the general of their army. . . . Moses, at the persuasion of Thermuthis and the king, undertook the business. . . . He came upon the Ethiopians before they expected him, and made a great slaughter. . . . The



“Ethiopians retired to their royal city of Saba. . . . Tharbis, daughter of the Ethiopian king, fell in love with him, and he married her and led the Egyptians back to their own land.” (See do., Book ii. Chapter x. 1 and 2.)

Now, whether we can place any reliance on this statement of Josephus, considering that Moses does not mention it, and whether he was deified during his subsequent absence of 40 years from Egypt (Acts vii. 30), when the Egyptians no doubt thought him dead, I shall not pretend to determine, but certain it is that he is stated in the Bible to have married an Ethiopian.

#### NUMBERS XII.

1 And Miriam and Aaron spake against Moses because of the Ethiopian woman he had married; for he had married an Ethiopian woman.

And this circumstance is an identification of him with Typhon, thus:—

“According to Plutarch, Taher or Thoueris, *viz.* the strong and mighty lady, was Typhon’s lover; this lover, according to others, was likewise called Aso, the queen of Ethiopia.” (See Bunsen, i. 428.)

This Taher or Thoueris is one of the goddesses of the Egyptian pantheon, the temple consort of Typhon, and the fact of her having an *alias* as queen of Ethiopia is remarkable when we observe how closely the name *Thoueris* resembles *Tharbis*, which Josephus states was the name of the daughter of the king of Ethiopia whom Moses married.

The town of Avaris, where the shepherds and the lepers were located in Egypt at the time of their evacuating the country, should also connect Moses with Typhon, if, as I say, Moses led out these shepherds and lepers, and if Moses was, as I say, known as Typho or Typhon, and accordingly we read the following remarkable statement by Manetho, as quoted by Josephus (*Against Apion*, i. 26): “The king was desired that he would set apart the city Avaris (Auarin), which was then left desolate of the shepherds, for their habitation and protection, which desire he granted them. Now, this city, according to the ancient theology, was Typho’s city, but when these men were gotten into it,” &c., which definite statement on the part of Manetho, if it does not absolutely settle the identity of Moses with Typho, certainly brings them together locally—that is to say, it traces them both to the town of Avaris; the question of time is the only thing that prevents it from being a positive proof, for, writing 1,400 years after the time of Moses, Manetho

happens to use the words "according to the ancient theology," and so, perhaps, leaves it open to the construction that it was theologically so called before the days of Moses, whereas he more likely means, "Now, this city, Avaris, is the same as that "which is now known in ancient theology as Typho's city," for, unless this was his meaning, he could have had no motive in mentioning it at all, as the general context of the whole extract shows. But the proofs that Moses and Typhon are one and the same personage do not by any means rest here. The following quotations will have to be considered collectively and with reference to each other.

We read in Bunsen, i. 426, "Epiphanius says, the Egyptians "celebrate the feast of Typhon under the form of *an ass*, which "they call Seth."

This Bunsen confirms by his own statement in i. 442, "Seth "or Typhon is *the ass* god, who rested on the *seventh* day."

Apion states (*see* Josephus, "Against Apion," ii. 2), "When "the Jews had travelled six days they had *buboes* in their "groins, and on this account they rested on the *seventh* day, "having got safely to that country which is now called Judea, "whence they called that day the Sabbath, from the Egyptian "word for a bubo." (N.B. Apion was by birth an Egyptian.)

Bunsen, in vol. i. 442, states that "Seth or Typhon is the "father of *Judeus* and *Palestinus*."

Plutarch, though rightly distinguishing between the Jewish history and the Egyptian myth of Typho, unmistakably connects him with Moses, thus: "Now, as to those who pretend "that Typho escaped out of the battle and fled for *seven days* "upon *an ass*, and subsequently begot two sons—*Jerusalem* and "*Judea*—it is obvious that their design is to give an air of fable "to the Jewish history." (See vol. vii. page 435 of Plutarch's Works in Greek and Latin, J. J. Reiske, Lipsiæ, 1774–1782; or page 41 of Plutarch's "Isis and Osiris," translated into English by S. Squire, A.M., Cambridge, 1744.)

Tacitus states, as already quoted, "Nothing distressed them " (*viz.* the lepers from Egypt) so much as the want of water, and "now they lay stretched through all the plains, ready to expire, "when a herd of *wild asses*, returning from pasture, went up "a rock shaded by a grove. Moses followed them, and forming "his conjecture by the herbage that grew upon the ground, "opened copious springs of water. This was a relief; and "pursuing their journey for six days without intermission, "on the *seventh*, having expelled the natives, they took possession of a country, where they built their city and dedicated "their temple. . . . The figure of the animal through whose

“guidance they slaked their thirst and were enabled to terminate their wanderings is consecrated in the sanctuary of their temple.” (See the Oxford translation of the Works of Tacitus, vol. ii. pages 266 and 267.)

Plutarch, relating a discussion at a meeting of philosophers, gives a long speech by Callistratus, of which the following is an extract: “The *ass* is worshipped by them (the Jews) as the “first discoverer of fountains (or as having shown them a fountain of water).” (See Plutarch’s “Morals,” vol. iii. page 336, London, 1718; or vol. viii. page 665 of Plutarch’s Works in Greek and Latin, J. J. Reiske, Lipsiæ, 1774–1782.)

Apion states that “the Jews placed *an ass’s head* in their “holy place. . . . This was discovered when Antiochus Epiphantes spoiled their temple, and found that *ass’s head* “there, made of gold and worth a great deal of money.” (See Josephus “Against Apion,” ii. 7.)

Diodorus Siculus says, “Antiochus, surnamed Epiphanes, “having subdued the Jews, entered into the (sanctuary of the) “temple of God, into which none was to enter, by their law, but “the (high) priest; in which when he found the image of a man “with a long beard, carved in stone, sitting upon *an ass*, he “took it to be Moses, who built Jerusalem and settled the nation.” See page 726 of the Fragments of Diodorus the Sicilian, translated by G. Booth: London, 1700.)

Zechariah says in chapter ix. 9, “Rejoice greatly, O daughter of Zion; shout, O daughter of *Jerusalem*: behold thy king “cometh unto thee, lowly and riding upon *an ass*.”

We thus have three more connecting links between Typhon and Moses—namely, *an ass*, the *seventh day* and *Jerusalem*; concerning the first we see that Typhon or Seth was worshipped by the Egyptians under the form of an ass, was called the ass god and is recorded to have fled for seven days on an ass; Moses, on the other side, is stated to have found a herd of wild asses in the wilderness, and then to have travelled seven days, after which a figure of the animal is stated to have been consecrated and worshipped by his followers, the Jews, who placed an ass’s head in their temple, where also a statue of a man sitting on an ass was found by Antiochus, who took it to be an image of Moses; and although no image of the kind is mentioned in the Bible, Zechariah, whatever may have been running in his mind when he gave vent to the rhapsody from which I have quoted, described the metaphorical king of Jerusalem as riding on an ass.

Concerning the second link, the Egyptian Seth or Typhon is stated to have rested on the seventh day; the strictness with which the Jews always kept the seventh day as a day of absolute

rest is well known, as also that they were commanded to do so by Moses on several occasions, as, for instance (Exodus xvi. 29-30), "Abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day." The question of why they rested does not affect the fact that they did rest, as Typhon is said to have done, which identifies them together again; but, if Apion's reason is correct, the buboes form another link, for, as we have seen in Bunsen, i. 425, *Baba* or *Bebon* is another name of Set or Typho, and the Greek word *Boubon*, meaning an abscess in the glands of the groin, is in use to the present day in the English word *Bubo*, French and Spanish *Bubon*, Italian *Bubbone*, &c.; but whether these buboes arose from over-walking, as suggested by Apion, or from other causes, the reader will have a better opportunity of judging further on, in this, and also in the next chapter.

In the third (or I might say, in the fourth) link, Typhon is stated to have "begot Jerusalem and Judea," and to have been "the father of Judæus and Palestinus," which can only allude to Jerusalem, Judea and Palestine, where the Jewish kingdom, as founded by Moses, was established.

Finally, we read in Bunsen, i. 428, "The animals sacred to Typhon (Tebha, Typho or Typhos) were the ass, the crocodile, the hippopotamus and the wild boar; the snake was probably sacred to him also." We further observe in Bunsen, i. 443, that "the giraffe" was the hieroglyphic used to denote Seth, and it will be remembered that we have stated, on the authority of Bunsen, i. 425, that Set, Seti, Seth, Nubi and Baba or Bebon were names of Typhon; I have said that Moses is identical with him also, and the following etymological connections, confined to the above-named animals, bear out Bunsen's statements, and form, as far as they go, the first proof of this kind that I shall adduce:—

- |               |  |
|---------------|--|
| Arabic 730    | Shat, the wild ass.  |
| Arabic 780    | Sataa, a wild ass.   |
| Arabic 777    | Saaidiy, belonging to wild asses.  |
| Fulah African | Bebbe, or Babba, the ass.  |
| Arabic 1186   | Musayyah, the wild ass. ( <i>Memo</i> : Some etymologists derive this word from <i>Sayh</i> , "striped.")  |
| Latin         | Nabis, Nabis, Nabi, the giraffe. ( <i>Memo</i> : "Pliny says the giraffe was called <i>Nabin</i> or <i>Nabis</i> by the Ethiopians." See Wilkinson, v. 188.) |

- Mbofon A. Nyab, an alligator.  
 Udom African Nyap, an alligator.  
 Egyptian 425 Msuh, a crocodile.
- English Sheat, Shot, Shoot, or Shoat, a young pig.  
 (Wright's *Obsolete*.)
- Fulah African Babá, a hog.  
 Malayan 30 Babi, a hog.  
 Angami Naga Thavo, a hog.
- Egyptian 513 Teb-t, the hippopotamus.
- Portuguese Sato, a sort of long snake so called.  
 Sanscrit 993 Sayatha, a sort of snake, the boa constrictor.  
 Arabic 772 Sawdaa, a large black female serpent.  
 Egyptian 452 Nahb, a serpent, python.  
 Egyptian 441 Nef-nef, a kind of snake.  
 English Boiobi, a green snake found in America.  
 Kota India Pabe, a snake.  
 Toduva India Pab, a snake; *Toda*, Indian, the same.  
 Zulu Kafir Biba, an antidote for snakes' bites, made by mixing certain herbs with snakes' flesh.
- Hindu 251 Babni, a snake's hole.  
 Bengali Tabbe, a snake. (*Sibsagar Miri* dialect.)  
 Bengali Dubu, a snake. (*Deoria Chutia* dialect.)  
 Garo Bengal Dupu, a snake.  
 Italian Dipsa, a kind of viper.  
 Doai African Defan, a serpent.  
 French Devin, a buffalo snake.  
 Egyptian Meisi, a serpent. (*See* Horapollo on *Hieroglyphics*, page 80.)
- Accadian Mus, a serpent.  
 Assyrian Musu, a serpent.  
 Tene African Masiwe, a serpent.

“And Moses made a serpent of brass and put it upon a pole; and it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass he lived” (Numbers **xxi.** 9). This connects Moses historically with a snake; we are told that the snake was probably sacred to Set, Nubi, Baba or Typhon, and we find him and them etymologically connected with a snake; we find Moses connected by tradition with an ass, which we are told was sacred to Typhon, and we find Set, Baba and Moses etymologically connected with an ass; the giraffe was the hieroglyphic of Set, and we find his *alias* Nubi meaning a giraffe; the

crocodile, the wild boar and the hippopotamus were, we are told, sacred to him, and we find these animals expressed by names evidently derived from Nubi, Moses, Set, Baba and Typho; while, considering that Moses was found among the flags by the river, the hippopotamus or river horse, the crocodile, and the alligator, were really natural emblems to adopt in speaking mystically of him; nor is it without significance that the mountain on which Moses is recorded to have died is called נבו—*viz.* Nbo, Nabo or Nebo (*see* Deut. xxxii. 48 and xxxiv. 1 and 5)—for, if we could be sure that it was not so called before his day, it would be a proof that it was named from his *alias* Nubi.

We shall now consider it proved, both historically and mythologically, that the Biblical Exodus from Egypt is identical with what is well known to Egyptologists as the expulsion of shepherd kings from Egypt, and with the equally well known expulsion of lepers; and that Moses, the leader of these, is one and the same as Set, Nubi, Baba or Typhon, the devil of the Egyptians.

When, in a former part of this chapter, I adduced the statement that the tribe of Benjamin obtained possession of all the cattle in Egypt, and became the chief graziers of antiquity, I first showed the probability of it from reasoning based upon the statements in the Bible, and then confirmed it by etymological proof; so, in like manner, when I assumed that Joseph and his family actually reigned in Egypt, although the Biblical record goes no further than saying he was made "ruler over all the "land" by, and under, Pharaoh, I supported the assumption by etymology; so, when I had demonstrated in various ways that both Jacob and Joseph are included in the Egyptian mythology as Hesiri, Asra or Osiris, I in like manner substantiated the proofs by etymology; and, finally, when by various ways I had identified certain Egyptian gods with the tribe of Benjamin, I proved my case etymologically, by showing that the emblems of rapacity, adopted for these gods, were expressed throughout the languages by the names of Benjamin and his sons, whom I further stated to have been the mainspring of offensive warfare for centuries, proving this assertion also, in like manner, by etymology. Now, therefore, that I have stated, and in so many ways proved, that Msh, Masah, Mosheh, Musa or Moses, founder of the Mosaic institutions upon which the Jewish, Christian and Mahometan religions are based, is identical with Set, Nubi, Baba or Typhon, the devil of the Egyptians, it might naturally be expected that I should supplement such proofs by etymology in this case also; therefore, although I consider that my case

has been amply proved, yet, as this is perhaps the most important of all the points brought forward, and in order to remove any chance of a shadow of doubt upon the subject, I will, for the sake of uniformity, also prove my assertion by the testimony of human language.

Before doing this I must, however, point out to the reader the vast issues at stake in this matter. Moses is, more than any other man, the foundation on which the Bible rests; Abraham, Isaac and Jacob, though the progenitors of the race whose history is there recorded, are of vastly less importance than Moses, without whom they would never have been heard of otherwise than in the mythological rubbish of Egyptian priestcraft. When this fact, coupled with the superstitious halo of sanctity in which his name is enveloped, his pretended interviews with God, and the general credence of his pretensions to superhuman instruction, is borne in mind, it becomes all the more important that an assertion such as I am about to make should not be accepted without due care; for, once accepted, all his pretensions to sanctity must *ipso facto* be dismissed for ever; my assertion being, that although on historical subjects he has given us valuable information, yet on religious matters he was an infamous impostor, and furthermore that he was literally a filthy, lying, murdering thief; and as my proofs, that what I say is the character given of him by the nations who knew him, and chronicled his acts in their languages, including Hebrew, the very language in which the most ancient known version of the Bible is written, are of the most extraordinary kind, and such as no man could have expected that it was possible to adduce, I must now point out the mode by which the force and value of these cumulative proofs are entitled to be reckoned, thus:—

There is no inherent connection between the sounds contained in the names of Moses, Set, Nubi, Baba and Typho, the roots of which are, in fact, most radically different, and as distinct as any set of five words of equal length can be found, being MS, ST, NB, BB and TP; therefore any similarity in meaning which may be found between any two of these, must either be accidental or caused by some connection other than sound, and if such similarity of meaning extends beyond two and runs through all five, then the matter passes out of the region of accidental coincidence into methodical coincidence, and, not being due to any similarity of sound in the roots, which might have caused confusion, must have been brought about by some inherent connection of fact, and by one cause uniting them all.

Again, there is no inherent connection between a baby, a basket, a river, a desert, a mountain, a thief, grease, God, leprosy, fire, killing, a book, a cow, a priest, night, food, rushes, a mob, riches and walking; therefore, if all these twenty distinct meanings are found expressed by one sound, such result has most probably arisen from some circumstance, or set of circumstances, attaching to one and the same person, whose name is also expressed by that sound; and if it happens that a set of circumstances are recorded of any person in ancient times, whose name is so expressed, and which connect him with all these twenty distinct things, it then becomes almost certain that these words have originated from him, and it is precisely in the career of Moses that we find a recorded chain of circumstances connecting all these words, and in his name the sound expressing them.

This, however, only connects him etymologically with what he is historically connected with, and does not carry us any further than we were when I showed, in Chapter IV., that the Biblical record is confirmed by etymological connections with his Biblical name of Msh, Masah, Mosheh or Moses, though with new and different light thrown upon it; what we have now to do is to connect him, by this same chain of historical circumstances, with any other name or names by which he may have been known, in order that such traditions as may have been handed down in connection with this other name or names may be used to supplement, or otherwise cast light upon, the recorded history attaching to the name we have hitherto solely known him by, *viz.* Moses, provided that the historical connections attaching to Moses, and etymologically expressed by his name, are etymologically expressed by this other name or names also, and the traditions attaching to these other names are etymologically expressed by these names, and by the word Moses also.

I say—and the object of this argument is to enable the reader to appreciate the value of my proof—that Msh, Masah, Mosheh, Musa or Moses of the Bible is St, Set, Sut, Seth or Seti of the Egyptians, better known by his other name of Tebha, Tipo, Typho, Typhos or Typhon, and I will show that both these names record etymologically certain facts which are historically related concerning Moses, and etymologically expressed also by words derived from that name; which, when the diversity of the sounds and meanings of the words is borne in mind, must prove that Moses, Set and Typho are all names of the same person; as it is too absurd to suppose that three different people had the same remarkable circumstances connected with their babyhood, and that their lives were marked by the same peculiar events.



Set of the Egyptians was, however, also called Nubi and Baba, Babys or Bebon on the monuments, which adds two more names to Moses, *alias* Set, *alias* Typhon, and necessitates showing that circumstances recorded in the life of Moses, and expressed by his name, are expressed by words derived from these names also; all the better, for so much the stronger will the evidence be that they all refer to him, if, having expressed the above twenty different subjects with words derived from the name Moses, I can also express them by words derived from one or other of his *alias* names, especially if we can make a chain of ten of these links, expressed by words derived from all five of these names; for, by enhancing the difficulty, the chances of accidental coincidence are proportionately reduced, and the certainty of the proof increased in the same ratio.

Now, I shall not only make a chain of ten of these links, but I shall make a chain of the whole twenty, thus expressing the most salient features in the recorded life of Moses by words derived from his name, and also by words derived from each of the four other names he was known by; and, in the same way, I shall trace the known attributes of Typhon to words derived from his name, and to other words derived from each of his *alias* names, including Moses, making a five-fold chain of over forty links, working from the recorded incidents of Moses to Set, Nubi, Baba and Typhon, and from the attributes of Typhon, *alias* Set, *alias* Nubi, *alias* Baba, to Moses; which will lace them all together in one consecutive chain of events, proving their identity beyond doubt or argument, by a line of evidence totally distinct from, though corroborative of and supplementary to, the historical, inferential and circumstantial testimony already produced from Egyptian and other sources.

The five names for the same individual, with all their known variations, stand as follows: Msh, Masah, Moseh, Mosheh, Musa, Moise, Mose, Moses, Mouses or Moyses, to which may be added the French and English adjectival forms of Mosaique or Mosaic, *alias* St, Set, Sut, Suti, Seti or Seth, *alias* Nubi, *alias* Baba, Babys or Bebon, *alias* Tebha, Tipo, Typho, Typhos, Typhœus or Typhon. I shall take each subject up separately, and show that it is (in almost every case) expressed by all five of these names, and, to prevent confusion, shall distinguish each subject, in its inseparable connection with all these five names, by a number prefixed to each group.

No. 1.

Egyptian 438 Mes, a child.

Egyptian 438 Mesu, born.

Gaelic	Meas, a foster child.
Irish	Meas, a foster child.
Arabic 1153	Muzaaza, an adopted son.
Sanscrit 1118	Sutya, bringing forth a child, parturition.
Sanscrit 1118	Suti, birth, production, delivery.
Sanscrit 1118	Suta, begotten, brought forth.
Greek	Schetho, to have a child.
Arabic 750	Shata, a mother casting forth her young.
Wolof African	Ziudu, to be born.
Persian 646	Zad, birth.
Persian 646	Zada, born ; offspring.
Turkish 720	Zad, born, born of.
Hindu 1210	Zad, or Zada, born.
Egyptian 501	Set, or Sett, a child.
Egyptian 485	Sett, a child, a boy.
Egyptian 511	Suat, lads.
Sanscrit 1118	Suta, a child, offspring.
Sanscrit 1155	Syuti, offspring.
Hindu 1250	Sut, a son.
Hindu 1210	Zad, or Zada, a son, a male child.
Persian 646	Zad, a son.
Italian	Zitto, a boy.
Malayan 155	Zadah, a child, offspring.
Irish	Soth, offspring.
English	Swathe, to bind with a bandage or roller, as to <i>swathe</i> a child, to swaddle.
Welsh	Suad, a lulling, a lullaby.
Gaelic	Siota, a petted child.
Irish	Siota, a pet, an ill-bred child.
Greek	Nepios, Nepia, a child, an infant.
Greek	Nepiaa, or Nepiee, childishness, childhood.
Dutch	Knaap, a boy.
Danish	Knab, a boy.
German	Knabe, a boy.
English	Knave, a man child, a boy. (Obsolete.)
Egyptian 457	Papa, to give birth, to produce or deliver of a child.
Malayan 237	Pupu, generation, filiation, lineage.
Latin	Pupa, a baby.
Swedish	Puppa, a baby.
Dutch	Pop, a baby.
Scotch	Pippen, a baby.
French	Poupon, a baby, a chub-faced baby.
Irish	Baban, a baby.
Cornish	Baban, a babe or child.

Welsh	Baban, an infant, a baby.
English	Babe, or Baby, a young child, an infant. Armoric—Babah. Syriac—Babia. Phenician—Babion.
Gaelic	Bab, a babe.
Irish	Bab, a baby.
French Romn	Baube, a child.
Hindu 251	Babu, or 281 Babuwa, a child.
Arabic 201	Babus, a young child.
English	Pappoos, a word used by the North American Indians for a <i>babe</i> or young child.
English	Pupa, an insect in that state in which it resembles an infant in swaddling clothes, a chrysalis.
German	Puppen, to swathe, to swaddle.
New Zealand	Poipoi, to dandle; as, " <i>Poipoia te tamaiti nei</i> , "toss the child about."
Swahili A.	Beba, to carry (a child) on the back in a cloth.
Greek	Baubao, to lull asleep.
Gaelic	Boban, a term of affection for a boy. Armoric—Boubon, a child.
Hindu 281	Babuwa, a boy.
Goali African	Bibi, a boy.
German	Bube, a boy.
Hebrew	Tp or Tap (תפ) children, little ones. Deuteronomy iii. 6, men, women and <i>children</i> . Genesis xlv. 19, take waggons from Egypt for your <i>little ones</i> . Joshua i. 14, your wives and your <i>little ones</i> .
Hebrew	Tph or Tapah (תפח), to swaddle. Lamentations ii. 22, those that I have <i>swaddled</i> .
New Zealand	Tapuhi, to nurse.
Arabic 572	Daabaa, sounds uttered by a sucking child.
Kru African	Diube, a child.
Adampe A.	Devi, a boy.
Udso African	Tobo, a boy.
Udso African	Tobo, a son.
Egyptian 526	Tefn, an orphan.
Hindu 629	Tabanni, adoption.
Arabic 307	Tabanni, adopting or calling one son.
Icelandic	Dafna, a nursery term used of babies, meaning to thrive well.

No. 2.

- Icelandic Meiss, a basket, a wooden box (in Norway any basket of wicker work).  
 Old High German—Meisa.
- French Romn Meisse, a basket such as herrings are packed in.
- Gaelic Maois, a hamper.
- Irish Maois, a kind of basket.
- Welsh Mwys, a kind of covered basket, pannier or hamper.
- Cornish Muz, a basket. (Borlase.)
- Wolof African Satte, a basket.
- Persian 722 Sawad, a wicker basket.
- Irish Sciath, a basket.
- Egyptian 571 Shta, Shtai, Shetai, or Shet, a box or chest.
- Egyptian 571 Shet, closed.
- Egyptian 443 Nib, a basket.
- Arabic 1300 Nubiy, a tray made of palm leaves.
- New Zealand Paepa, a native basket.
- New Zealand Popoia, the handles of a basket.
- Malayan 51 Bubu, a fish trap of basket work.
- Egyptian Teb, the Egyptian name of small coffers for domestic use, which were made of various materials, as wood, reeds, palm fibres, papyrus, &c. These were a kind of a box with a cover but no lock. (Cooper's *Archaic Dict.*)
- Egyptian 512 Teb, a chest (and on page 516).
- Egyptian 513 Teba, a case.
- Egyptian 513 Tebba, a chest (and on page 517).
- Egyptian 517 Tebbu, or 513 Tebhu, a box, a chest.
- Egyptian 513 Tebn, a box.
- Hebrew Tbh or Tabah (תבה), an ark.  
 Exodus ii. 3, she took for him *an ark* of bulrushes.  
 Exodus ii. 5, when she saw *the ark* among the flags.
- Fijian Tabe, a cane basket of an oblong form.
- Fijian Tabi, a small, flat, long basket.
- Arabic 296 Tabuh, a wooden box.
- Dutch Tobbe, a tub.
- English Tub, an open wooden vessel.
- Greek Thibe, a wicker basket, an ark.
- Hindu 1124 Dibba, a small box.
- Susu African Debe, a basket.

## No. 3.

English	Mace, <i>pronounced</i> Mase, a reed or plant of the genus <i>Typha</i> .
Polish	Sit, a rush, a bulrush.
Sanscrit 1000	Sada, grass.
Egyptian 451	Nubheh, a kind of plant.
Zulu Kafir	Bobo, long grass which mats a river bank.
Zulu Kafir	Babe, name of a grass with broad leaves which grows by rivers or in marshes.
Hindu 441	Beb, name of a grass.
Polish	Babi, a kind of plant.
Polish	Bobownica, the common brook weed or water pimpernel.
New Zealand	Papa, a certain grass.
Egyptian 462	Papu, papyrus.
Hebrew	Tbn or Tabn (תבן), straw. Exodus v. 10, I will not give you <i>straw</i> . Exodus v. 18, there shall no <i>straw</i> be given
Arabic 306	Tibn, or Tabn, straw, a kind of rush. [you.
Irish	Tuibhe, straw, thatch.
ManchuTartar	Tebeie, the name of a species of grass used to make matting.
French	Typha, Indian grass, mace-reed.
Greek	Typhe, a plant used for stuffing bolsters; the Typha of Linnæus, called cat's-tail in English; it is a species of reed.
Greek	Tiphe, a kind of grass or straw.
Arabic 825	Tahf, or Tahaf, a kind of grass.
ManchuTartar	Taifaha, reeds or rushes.
Egyptian 524	Tufi, papyrus reeds.

## No. 4.

Polish	Mazac, to smear, to daub.
Polish	Maze, I daub.
English	Sheathe, to cover, case or line; as, "to <i>sheathe</i> the bowels with mucilaginous substances."
Arabic. 772	Shid, plaster, mortar.
Sanscrit 1127	Sudha, plaster, mortar.
Hebrew	Syd (שד), lime, plaster. Isaiah xxxiii. 12, as the burnings of <i>lime</i> . Deuteronomy xxvii. 2, <i>plaster</i> them with <i>plaster</i> .

Wolof African	Nebonne, to smear.
English	Tave, to work up plaster. ( <i>Wright's Obsolete</i> ).
Hebrew	Tvh or Tavah (טוּחַ), to plaster, to daub. Leviticus xiv. 43, after <i>it is plastered</i> . Ezekiel xiii. 10, <i>daubed</i> it with untempered mortar. Ezekiel xiii. 12, wherewith ye have <i>daubed</i> .
Hindu 714	Thopna, to plaster.
Hindu 1104	Dhupna, to smear with pitch.
Welsh	Dwbin, what is plastered.
English	Dubbing, a mixture of oil and tallow to make leather waterproof. ( <i>Wright's Obsolete</i> .)
English	Dubbing, a greasy dressing used by curriers. ( <i>Webster's Dict.</i> , by Goodrich and Porter.)
English	Dub, to rub or dress with grease. ( <i>Webster's Dict.</i> , by Goodrich and Porter.)
Galla African	Dibbe, to smear.
Welsh	Dwbiaw, to plaster, to daub.
English	Daub, to smear with soft adhesive matter, to cover with slime, mud, or other soft substance; as, "she took for him an ark of bulrushes, "and <i>daubed</i> it with slime and with pitch" (Exodus ii.)
Welsh	Dwb, mortar, cement.
Gaelic	Dob, or Doib, plaster.
Irish	Dob, plaster, mire.
Irish	Doib, plaster, daub.

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 No. 5.

Egyptian 438	Mes, source of river.
Kongo African	Maza, water.
Japanese	Mizzu, water.
Sanscrit 729	Masj, to be immersed.
Sanscrit 1052	Sat, 1053 Satya, 1010 Sita, or 1127 Sudha, water.
Hindu 1339	Sot, or Sota, a rivulet, a stream.
Arabic 702	Saaid, a river, brook or gentle stream.
Arabic 689	Sudd, a river.
Hindu 1392	Shatt, the bank of a river.
Arabic 750	Shatt, the bank of a river.
Appa African	Nabi, water.
Sanscrit 516	Nipa, water.
Kru African	Niba, a river.

Egyptian 451	Neb, or Nebi, to float, to swim.
Welsh	Noflaw, to swim.
Coptic	Bebi, to flow. (Bunsen, v. 751.)
Sanscrit 367	Tavisha, a river.
Malayan 69	Tabing, the bank of a river.
Arabic 812	Tiba, a rivulet, stream.
Gaelic	Dob, or Doib, a river.
Irish	Dob, a river, a stream.
Arabic 552	Daaib, water muddy in its current.
Arabic 552	Dafiaat, <i>plural</i> Dawafia, a river, a running stream.
Arabic 574	Duffaa, a great current of water, a billow, surge, wave.
Fijian	Dave, to flow.
German	Taufe, a ducking.
Italian	Tuffo, immersion, ducking.
Arabic 819	Tafw, or Tufuw, floating.
New Zealand	Taupua, to float.

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 No. 6.

Danish	Moes, a thick porridge or pap.
German	Mus, pap. (Flugel's <i>Dict.</i> , Leipzig, 1874.)
Egyptian 426	Meshesh, a kind of food.
Arabic 1186	Masik, food.
Irish	Maise, food.
Gaelic	Maise, food.
Spanish	Masa, a paste made of water and flour.
English	Mush, meal boiled in water.
Egyptian 567	Shat, or Shatt, food.
Gaelic	Sath, food.
Irish	Sath, food.
Arabic 772	Shahida, a kind of pottage.
Hindu 1254	Sattu, parched grain reduced to meal and made into a paste.
Hindu 1363	Sith, gruel.
Zulu Kafir	Bobé, butter-milk.
New Zealand	Pepe, a mass of pounded food.
Zulu Kafir	Pupu, mealie-meal, flour.
Latin	Pappo, or Papo, to eat pap.
Spanish	Papa, pap, a soup made for infants.
Italian	Pappa, crumb of bread boiled in water for children.
Dutch	Pap, milk porridge.

English	Pap, a soft food for infants. Low Latin—Papa.
Malayan 241	Pipis, to mash or reduce to a pulp.
English	Poupies, a mess of cooked victuals.
Egyptian 520	Tef, food.
Zulu Kafir	Dofane, porridge of meal and new milk.
Zulu Kafir	Tubi, porridge made of meal and new milk.
Italian	Dape, food.

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 No. 7.

Egyptian 469	Mas, to hate. (Vol. I.)
Greek	Miseo, to hate, to be hated.
Greek	Misos, Miseos, Misei, hatred, a grudge, a hateful object.
Greek	Masaomai, to shoot out the lip as a mark of contempt.
Greek	Masesis, Maseseos, Masesei, the act of doing so.
Sanscrit 752	Mas, to be angry.
Sanscrit 752	Masa, anger.
Scotch	Mozie, sharp, acrimonious, having a sour look.
Irish	Mioscáis, spite, hatred, aversion, enmity.
Polish	Msciwý, revengeful, vindictive.
Polish	Msciwosc, desire of revenge.
Swedish	Musk, to frown.
Gaelic	Muiseach, surly.
Gaelic	Muiseag, a threat, severe treatment.
Gaelic	Moiseach, sullen, surly.
Arabic 1205	Mizaz, malignant, injurious.
Sanscrit 779	Misha, envy.
Swahili A.	Mzaha, ridicule, derision.
Arabic 1171	Masa, or 1185 Musua, being froward and saucy.
German	Mausig, pert, insolent, saucy.
Hebrew	Mzh or Mazah (מַזַּח), contention, strife, debate. Proverbs xiii. 10, by pride cometh <i>contention</i> . Proverbs xvii. 19, that loveth <i>strife</i> . Isaiah lviii. 4, ye fast for strife and <i>debate</i> .
	Mizaz, or Muzazat, striving, disputing, contending.
Latin	Misceo, to disturb, disorder, embroil, put into confusion.
Italian	Mischia, riot, fray, altercation, dispute.



English	Mash, to conduct one's self in a mad and noisy way, using much action, as if about to smash everything. (Wright's <i>Obsolete.</i> )
Arabic 1266	Muaasi, a malevolent adversary.
French Romn	Mes, contrary to, in spite of.
Hebrew	Sat (סַט), despiteful. Ezek. xxv. 15, taken vengeance with a <i>despiteful</i> heart. Ezek. xxxvi. 5, with <i>despiteful</i> minds.
Cornish	Soweth, cursed. (Borlase.)
Sanscrit 999	Sathya, hatred.
Egyptian 486	Stha, scorn.
English	Sidy, moody, surly. (Wright's <i>Obsolete.</i> )
Egyptian 486	Sti, to offend.
Arabic 683	Satt, foul language.
Arabic 723	Sawt, violence, severity.
Polish	Zwada, strife, quarrel, dispute, altercation, squabble, bickering, wrangle.
Latin	Nubes, Nubis, Nubi, sourness of countenance.
Scotch	Nubbie, an unsocial person, worldly yet lazy.
Icelandic	Nop, to bear malice against one.
Sanscrit 488	Nipiy, to revile, abuse, treat with contempt.
English	Nip, a sarcasm, a taunt.
English	Naffe, to grumble. (Wright's <i>Obsolete.</i> )
Danish	Gnav, a grumbler, a scolding or bawling person.
English	Niff, to take offence. (Wright's <i>Obsolete.</i> )
Arabic 1326	Nafy, a threat.
Zulu Kafir	Babeza, to speak gruffly.
Scotch	Babbis, to browbeat, scoff, gibe.
Scotch	Bob, a taunt.
English	Bob, a jeer or flout.
English	Pip, to take offence; anger. (Wright's <i>Obsolete.</i> )
Icelandic	Thybbinn, obstinate, dogged.
French Romn	Typhon, daring, audacious, venturesome.
Arabic 824	Tufan, a quarrelsome person.
Arabic 824	Tufani, quarrelsome.
English	Tiffy, quarrelsome.
English	Tiff, a fit of peevishness.
Arabic 363	Tafaaai, a being malicious.
Turkish 592	Tayib, reproaching, blaming, finding fault with.
Arabic 352	Taabis, a frowning, knitting the brows.
Arabic 352	Taaabbus, a scowling, looking grim.
Sanscrit 445	Dvish, to hate.
Welsh	Difiaw, to annoy.
French	Dauber, to jeer.

Gaelic	Tibhe, a gibe.
Zulu Kafir	Duba, to treat with contempt or disdain, to offend.
Latin	Debeor, Debetur, Debemur, &c., to be obnoxious to.
Zulu Kafir	Dubisa, to offend.
Welsh	Difenwi, to accurse.
Hindu 670	Tuf, curse, execration.
Persian 594	Div, or Dev, anger, passion, force, violence.
English	Tave, to rage. (Wright's <i>Obsolete</i> .)
Turkish 571	Tepinmek, to stamp with the feet in a rage.
German	Toben, to rage.
French Romn	Tabus, a quarrel, a debate, a contest.
Spanish	Tope, a quarrel, a scuffle.
Persian 303	Tabahi, discord.
Icelandic	Thaefa, a long, tedious struggle, a quarrel.

## No. 8.

Hebrew	Mhz or Mahz (מחז), to strike through, smite, wound, pierce. Ps. cx. 5, thy right hand shall <i>strike through</i> . Numbers xxiv. 17, <i>shall smite</i> the corners of Moab. Hab. iii. 13, thou <i>woundest</i> the head. Judges v. 26, -when she <i>had pierced</i> and stricken.
English	Mosh, to beat to death. (Wright's <i>Obsolete</i> .)
Sanscrit 752	Mash, to kill, hurt, injure.
Arabic 1191	Mashk, striking, piercing suddenly with a spear.
Egyptian 473	Sati, to wound, to annihilate.
Egyptian 492	Saati, wounders, annihilators.
Gaelic	Sath, to thrust, stab, pierce.
Gaelic	Saith, a thrust, a piercing.
Gaelic	Saithe, stabbed, pierced, thrust.
Arabic 687	Saht, slaughtering expeditiously at one blow.
Arabic 803	Zaat, a slaying, a slaughtering.
Sanscrit 1052	Satt, to kill.
Sunwar Nepal	Sat, to kill; <i>Murmi</i> , Nepal, the same.
Yakain Burm.	Sat, to kill.
Lepcha Sikkim	Sot, to kill.
Burman	Sat, to kill.
Singpho B.	Satu, to kill.

- Kulungya N. Setu, to kill.  
 Nachhereng N. Situ, to kill ; *Sangpang*, Nepal, the same.  
 Rodong Nepal Setyu, to kill.  
 Takpa Tibet Sota, to kill.  
 Bahingya N. Sato, to kill ; *Bhramu*, Nepal, the same.  
 Chourasya N. Syatta, to kill.  
 Serpa Nepal Syet, to kill.  
 Gurung Nepal Sed, to kill.  
 Thulungya N. Seda, to kill.  
 Lohorong N. Sede, to kill ; *Dumi*, *Khaling* and *Dungmali*,  
     Nepal, the same.  
 Balili Nepal Sedu, to kill.  
 Sanscrit 1132 Suda, massacre.  
 French Seide, a fanatical assassin. [blood.  
 Arabic 775 Shayt, going away with impunity after shedding  
 Magar Nepal Gnap, to kill.  
 Polish Pobic, Pobje, to knock down, to kill ; I knock  
     down, I kill.  
 Abor Miri B. Papu, to kill.  
 Hebrew  $\text{טָבַח}$  or Tabah ( $\text{טָבַח}$ ), to kill, to slay.  
     Lam. ii. 21, thou hast *killed* and not pitied.  
     Gen. xliii. 16, *slay* and make ready.  
     Ps. xxxvii. 14, to *slay* such as be of up-  
     right conversation.  
 Arabic 575 Dafw, killing a wounded man.  
 Arabic 575 Dafy, despatching a wounded man.  
 Sanscrit 378 Tuph, or Tup, to wound or kill.  
 Burmese Thap, to kill. (*Myanmar* dialect.)  
 Finnic Tapan, to kill.  
 Arabic 819 Tafn, death.  
 Arabic 824 Tufan, sudden death, a killing at once.

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 No. 9.

- Arabic 1190 Mashz, choosing a country for one's residence.  
 Arabic 1206 Maaaz, taking refuge, fleeing in any misfortune.  
 Turkish 1029 Maaz, a place of refuge.  
 Hebrew Mhsh or Mahsah ( $\text{מַחְסָה}$ ), a shelter, a place of  
     refuge.  
     Job xxiv. 8, for want of a *shelter*.  
     Proverbs xiv. 26, shall have a *place of*  
     *refuge*.  
     Isaiah xxviii. 15, we have made lies our  
     *refuge*.

- French Romn Musse, a hiding-place.  
 Low Latin—Mussia. (*See under Muee.*)
- French Romn Muscee, a hiding-place, a secret place.
- French Romn Musce, hidden, out of sight.
- French Musser (*se*), to lurk in a corner. (*See Fleming and Tibbins' Dict.*)
- Norman Musce, Musee, or Musse, concealed.
- Zulu Kafir Sita, to screen one's self, to hide.
- Swahili A. Sita, to hide.
- Gaelic Siad, to sneak, to skulk.
- Arabic 1300 Nubua, going from one country to another.
- Arabic 1326 Nafy, being afar off, retiring apart.
- Wolof African Nuba, or Neuba, to hide, conceal.
- English Tappy, to hide or skulk. (*Wright's Obsolete.*)
- Norman Taper, to lurk.
- Norman Tapissant, being concealed, lurking about.
- French Romn Tapir (*se*), to hide one's self, to get into a bye-place or up in a corner out of sight.
- French Romn Tapin, in secret.
- French Romn Tapineux, a man who is hidden or disguised.
- French Romn Tapinaige, Tapinet, or Tapinois, a hidden place where one can glide in secretly; in a hiding-place, secretly.
- English Tapinage, secret skulking. (*Wright's Obsolete.*)
- Fijian Tabono, concealed from sight.
- Hindu 1025 Dabna, to be concealed.
- Arabic 575 Dafun, anyone who conceals himself.
- Hindu 1050 Dafn, hiding, concealing.
- Arabic 574 Dafaain, concealed, kept close.
- Arabic 575 Difn, latent.

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 No. 10.

- French Messe, the mass, also the music for a mass.
- Swedish Messa, the mass, also to say or sing mass.
- Icelandic Messa, to say mass, to hold divine service.
- Spanish Misa, the mass, or unbloody sacrifice of the law.
- Polish Msza, the mass.
- Italian Messa, the mass.
- Danish Messe, the mass.
- German Messe, the mass.
- Anglo-Saxon Maesse, the mass.
- English Messe, the mass. (*Wright's Obsolete.*)
- Dutch Mis, or Misse, the mass.

English	Mass, the service of the Romish Church.
Fijian	Masu, to pray, entreat, beseech.
Turkish 1014	Messh, the canonical mode of performing certain parts of the smaller ablution.
French Romn	Missau, a book of the mass, a missal.
French Romn	Messeux, the book which contains all the masses for the year, a missal. (Supplement.)
Danish	Meshage, a chasuble or kind of cope which the priest wears at mass.
Persian 1192	Mushko, a temple.
French	Mosquee, a mosque.
English	Mosk, a Mahometan temple.
Italian	Moschea, a mosque.
German	Moschee, a mosque.
Hindu 1229	Sadh, a religious person, a fakir.
Arabic 647	Zahid, a monk, a hermit.
Turkish 720	Zahid, an ascetic.
Turkish 724	Zuhd, asceticism, religious rigidity.
Italian	Saetta, a triangular candlestick used by Roman Catholics at the vespers of the Holy Week.
Icelandic	Sidr, Sid, Sidu, or Sithr, Sith, Sithu, a rite, a ceremonial, religion, &c.
Hindu 1266	Siddhi, the result or fruit of the adoration of the gods or of ascetic severities.
Sanscrit 1014	Suddhi, a particular expiatory and purificatory rite.
Scotch	Sithe, or Syith, atonement.
Irish	Sioth, atonement.
Polish	Swiety, a saint, holy.
Egyptian 571	Shetai, or Shet, sacred.
Sanscrit 516	Nepa, a family priest.
Spanish	Nave, the body of a church.
Italian	Nave, the nave or body of a church.
English	Nave, or Nef, the middle or body of a church.
French	Nef, the nave of a church.
French Romn	Neuf, or Neuffe, the nave of a church.
Sanscrit 511	Nihve, to invoke, to call.
Sanscrit 473	Nava, praise, celebration.
Arabic 1326	Nafy, prohibiting, interdicting, proscribing.
Hindu 2071	Nafi, forbidding, prohibition.
Arabic 1298	Naaib, a penitent, one converted from sin.
Arabic 1336	Nawb, being converted to God, being obedient, performing assiduously every religious duty.
Arabic 1321	Naab, giving notice of the hour of prayer.
Arabic 1304	Nahb, consecrating, devoting, vowing.

Irish	Naebh, or Naobh, a saint.
Irish	Noebh, sacred, holy.
Welsh	Nwf, pure, holy, hallowed.
Spanish	Nave, the whole body of the faithful, whose visible head is the Pope of Rome.
Persian 201	Babu, a kind of wandering monk.
Persian 201	Baba, the head of an order of monks called calenders.
Hindu 414	Bhopa, a kind of fakir.
New Zealand	Popo, to pat gently with the hand. <i>Memo:</i> "And Joshua the son of Nun was "full of the spirit of wisdom, for Moses had "laid his hands upon him." (Deute- ronomy xxxiv. 9.)
Icelandic	Papi, a priest.
Polish	Pop, or Popi, a priest in the Greek Church.
German	Pope, a Russian priest called a papa.
Dutch	Paap, a priest, parson or curate.
Turkish 554	Papass, or Papaz, a priest (either Christian or pagan).
Italian	Papasso, a general name for a priest of the Oriental religions.
Spanish	Papas, an appellation given by the Africans to the Christian priests.
Greek	Phoibas, the priestess of Phoebus, and in general an inspired woman, soothsayer, prophetess.
Arabic 201	Baba, or al Baba, the pope.
Danish	Pave, the pope.
Persian 272	Pab, or Papa, the pope.
Welsh	Pab, the pope.
Polish	Papiez, the pope.
French	Pape, or Papas, the pope.
English	Pope, the bishop of Rome, the head of the Catholic Church.
English	Papacy, the office and dignity of the pope or bishop of Rome.
Turkish 569	Taib, one who repents or vows to forsake sin.
Hindu 629	Tapa, an ascetic, a devotee.
Hindu 631	Tapi, a devotee.
Sanscrit 369	Tapasa, a hermit, devotee.
Hindu 617	Tapas, a devotee, an ascetic.
Hindu 630	Tapsi, Tapasi, or Tapassi, a devotee, a performer of austere devotion, an ascetic.
Hindu 630	Tapas, religious austerity, self-mortification, penance.

- Hindu 630 Tapasya, devout austerity, religious penance, devotion. [austerities.
- Sanskrit 363 Tapasya, to do penance, to undergo religious
- Sanskrit 363 Tapas, religious austerity, penance, mortification, the practice of mental or personal self-denial, or the infliction of bodily tortures.
- Sanskrit 363 Tapa, religious austerity, penance.
- Malayan 65 Tapa, penance.
- Hindu 699 Tauba, penitence, conversion, promising to sin no more, recantation.
- Sanskrit 363 Tapaniya, to be practised as penance.
- Gaelic Toban, a hood or cowl.
- Irish Toban, a cowl.
- English Divine, a minister of the Gospel, a priest, a clergyman.
- English Daff, a priest. (Wright's *Obsolete*; also J. O. Halliwell's *Archaic, &c., Dict.* : London, 1850.)
- Sanskrit 430 Deva, a priest.
- Fijian Teve, to circumcise.
- Sanskrit 435 Daiva, a religious offering or rite.
- French Romn Dive, holy, divine.
- Sanskrit 424 Duvanya, worshipping.
- New Zealand Tapu, a sacred rite.
- Hindu 629 Tapa, or 631 Tapi, a worshipper.
- Egyptian 512 Teb, to pray.
- Egyptian 513 Tebhu, prayer.
- Turkish 793 Tapmak, or Tapinmak, to worship, adore.
- Hindu 707 Thapna, a religious ceremony performed at a certain season at Agra and in its vicinity.
- New Zealand Tapu, to be sacred, to be holy; sacred.
- Arabic 296 Tabuh, the ark of the covenant.
- Egyptian 535 Teb, close, shut.
- Icelandic Teppa, to confine, enclose, shut in.
- Caribbean Taba, shut it!
- English Taboo, to forbid or interdict approach, as to *taboo* the ground set apart as a sanctuary for criminals; *tabooed* ground is held sacred and inviolable.
- English Taboo, in the isles of the Pacific, is a word denoting prohibition or religious interdict, which is of great force among the inhabitants.
- Fijian Tabu, unlawful, sacred; also an embargo, a prohibition.
- Atooi S. Seas Tafoo, prohibited, taboo. (Capt. Cook's *Voyages*, 1789 edition, ii. 156.)

French Romn Defaix, or Defois, a forbidden place, prohibition.  
 French Romn Deves, prohibition to do a thing.  
 Cornish Dyfen, a prohibition. (Borlase.)

Concerning the Arabic word *Tabuh*, quoted above, and meaning "the ark of the covenant," I would draw attention to the following:—

"On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation, and thou shalt put therein the ark of the testimony." (Exodus xl. 2, 3.)

"And when the tabernacle setteth forward, the Levites shall take it down; and when the tabernacle is to be pitched, the Levites shall set it up; and the stranger that cometh nigh shall be put to death." (Numbers i. 51.)

"And he smote of the people 50,070, because they had looked into the ark of the Lord." (1 Sam. vi. 19.)

And concerning the Fijian word *Tabu*, quoted above, and meaning "unlawful, sacred," I would remark that this peculiar and well-known meaning attaching, in the language of Fiji, to the self-same word by which the ark of the covenant was known on the very spot where it was carried about, and its precincts *tabooed*, as recorded in Numbers, proves that these Arabic and Fiji words have one common origin; and that origin is *Tebha*, the Egyptian *alias* of Moses, who gave the command forbidding, on pain of death, all approach to the vicinity of the place set apart for his priestly machinations, and recorded the fact himself. The word and custom cannot have travelled from the Fiji islanders to Arabia, for, even as recently as A.D. 1776 Captain Cook, writing at Tongataboo, close by, says, "It does not appear that any European has ever yet seen the island of Feejee;" therefore the word must have travelled in the other direction—namely, from Moses and his followers in the deserts by the Red Sea, to the islands of the Pacific—and having been wafted away to this far-off region, where the Amorites and the Hivites, the Hittites and the Perezites, the Canaanites, the Mizraim, and people of Cush, could have had no influence upon them, we may reasonably infer that the customs of the country reflect the customs inaugurated by Moses, or their natural development, as we find the well-known Fiji word reflecting his style of orders and his *alias* name. And what do we find, but a custom which even transcends in horror the barbarous *Suttee* and the inhuman Tophet (of which we have yet to speak)? For we read in Captain Cook's works, 1789 edition, vol. i. 243, "The inhabitants of Feejee and Tongataboo frequently engage in war with each other, and the inhabitants of the latter are



“much afraid of this enemy . . . for those of Feejee have rendered themselves formidable by their dexterity in the use of bows and slings, but more so by their savage practice of eating such of *their enemies* as they kill in battle . . .” (page 271). “They call human sacrifices *tangata taboo*.” And although we have no statement in the Bible that *human* sacrifices, much less cannibalism, were ordained by Moses, we know that sacrifices formed a very important part of the Mosaic law, that there are plenty of instructions for putting to death by stoning and otherwise, that he ordered his followers utterly to annihilate the inhabitants of Canaan, and it is manifest that we can never know one tithe of the horrors which were then perpetrated; but horrible indeed their practices must have been, and I shall show in No. 20 that human victims were offered up in the Delta, and even near Jerusalem, in honour of Set, *alias* Tebha, *viz.* Moses.

But, after all, the point we are considering, in this observation on the Fiji word Tabu, is whether the well-known cannibals of this far-off island in the Pacific did or did not derive their religion from Moses; as a decisive proof that they did, may be cited the Fiji word *Masu*, “to pray, intreat or beseech,” which must be connected with the English word *Mass* and the others I have quoted in this group; we know by Exodus xxix. 16, and other parts of the Pentateuch, how much the Mosaic ceremonies consisted of *waving* lumps of meat about before the Lord for an offering, which ceremony (*see* No. 20) is expressed in Hebrew by the word *Nop*, evidently connected with *Nubi*, an *alias* of Moses; and in New Zealand, which is another island not far from Fiji, the “sacred food eaten on account of the dead” is called *Popoa* (*see* No. 47), and to wave up and down is *Piupiu* (*see* No. 20), which, by the light of the Icelandic word *Boppa* and the English word *Bob* (*see do.*), we see is formed from another *alias* of his—namely, *Baba*—while “the fat about the kidneys, lard and suet,” concerning which we hear so much in Exodus xxix. 13 and so many other parts of the Mosaic law, is called *Taupā* in this said language of New Zealand (*see* No. 11), which can be derived from nothing but *Tebha*, the Egyptian form of Typhon, *alias* Moses. The Hebrew word for “the baken pieces” of the meat offering ordained by Moses is *Taphyn*, plural *Taphynym* (*see* No. 47), which is evidently formed from his *alias* *Typhon*, and here in the Fiji islands *Tovuna* is the word used for “to roast or heat at the fire” (*see* No. 47).

But the sublime doctrines which the waving of fat, and other matters concerning the baken pieces of the meat offering,

inculcated, and the lofty idea of God which such practices must have afforded the Israelites and Fijis, is not by any means the only matter connecting the present languages of the South Seas with the followers of Moses, for in the few extracts from the Fiji and New Zealand dictionaries which I have given in these forty-eight groups of identifications of Moses with Typhon, &c., a running fire of connecting links from this part of the world must have been observed, and to this day the leprosy, which caused the expulsion of the shepherds from Egypt, whom Moses, *alias* Typho, *alias* Baba, led into the Holy Land, is a scourge among the Fijis, and is known as *Tabu*, while in New Zealand, hard by, *Tapoa* and *Tapua* are the words which signify an abscess and a fester, while *Paipai* denotes a complaint on the skin (*see* No. 25); in fact, the Isle of Lepers is close by, as any ordinary atlas will testify.

But if anything were wanting to prove that the Fiji and Atooi words *Tabu* and *Tafoo*, meaning "unlawful, sacred, prohibited," really refer to the injunctions of Moses, *alias* Tebha or Typho, the Fiji word *Teve*, meaning "to circumcise," supplies it, and renders it certain that the Fiji cannibals really derive their customs from those who followed Moses, for he specially directed circumcision. We read in Exodus iv. 25, 26 that Zipporah, the wife of Moses, circumcised the foreskin of her son with a sharp stone, remarking to Moses, "A bloody husband thou art, because of the circumcision;" Exodus xii. 43-48 directs that no male shall eat of the feast of the Passover until after he has been circumcised, and here in the Fiji islands, and indeed throughout the whole group of which Tongataboo is the chief, we read in Captain Cook's *Voyages*, vol. i. 270, "It is a peculiar privilege of the king not to be circumcised, as all his subjects are," a shark's tooth being the implement used by these savages (as explained in vol. ii. 74 of the said work), the rude barbarism evinced by the use of which, reminds one forcibly of the sharp stone used by Zipporah.

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No. 11.

Egyptian 428 Mas, or Masu, to anoint.

Hebrew Msh or Masah (משח), to anoint or to be anointed.

Exodus xxx. 22, Moreover, the Lord spake unto Moses, saying (25), Make it an oil of holy ointment, and it shall be holy anointing oil; (26) and thou shalt anoint the tabernacle and the ark and the vessels and

- the altar, (30) and thou shalt anoint Aaron and his sons and consecrate them.  
1 Chron. xiv. 8, David was anointed king.
- Hebrew Mshh or Masahah (משח), to be anointed, by reason of the anointing.  
Exodus xxix. 29, to be anointed therein.  
Numbers xviii. 8, given them by reason of the anointing.
- Hebrew Mshh or Masahah (משח), ointment, anointing.  
Exodus xxx. 25, an oil of holy ointment.  
Exodus xxx. 31, this shall be an holy anointing oil.
- Arabic 1181 Mash, anointing.  
Arabic 1186 Masih, anointed.  
Malayan 323 Mesuh, unguent.  
Polish Masc, ointment, salve.  
Polish Mazac, to anoint.  
Hebrew Msh or Masah (משח), oil.  
Ezra vi. 9, wheat, salt, wine and oil.  
Ezra vii. 22, an hundred baths of oil.
- Kongo African Mazi, oil.  
Murundo A. Mosoa, palm oil.  
Goali African Mezeie, palm oil.  
Ngora African Mas, palm oil; *Lubalo* and *Kaniyaka*, African, the same.  
Basunde A. Masi, palm oil; *Kasands*, African, the same.  
Nyombe A. Mazi, palm oil.  
Hebrew Msyh or Masyah (משיח), anointed, the Messiah.  
Leviticus iv. 3, the priest that is anointed.  
1 Chron. xvi. 22, touch not mine anointed.  
Daniel ix. 25, unto the Messiah, the prince.
- Arabic 1186 Masih, or al Masih, the anointed, the Messiah, our Lord Jesus Christ.
- Egyptian 510 Sat, to grease.  
Fulah African Set, oil.  
Chepang Nepal Sate, oil.  
Magar Nepal Sidi, oil.  
Georgian Zethi, oil.  
Galla African Zaiti, oil.  
Turkish 725 Zeyt, olive oil.  
Arabic 669 Zayt, olive oil.  
Arabic 686 Saht, pulling fat from the flesh.  
English Suet, the fat of animals, especially about the kidneys and loins.  
Zulu Kafir Nyepa, to be begrimed with dirt and fat.

New Zealand	Popo, to anoint.
Appa African	Buba, oil.
Galla African	Dibbe, to anoint.
Hindu 1124	Dabba, a leathern oil vessel.
Hindu 1026	Dabba, an oil vessel.
Hebrew	Tps or Tapas (תַּבַּס), fat. Ps. cxix. 70, as <i>fat</i> as grease.
Zulu Kafir	Tebe, fat.
New Zealand	Taupa, the fat about the kidneys, lard, suet.

## No. 12.

French Romn	Mus, perfume, musk.
Circassian 166	Meeshoo, a smell or scent.
Italian	Muschio, musk.
Greek	Moschos, Moschou, musk.
Latin	Muscus, Musci, musk.
Spanish	Musco, musk.
French	Musc, musk.
Swahili A.	Mesiki, or Meski, scent, musk.
English	Musk, a strong scented substance obtained from an animal.
Welsh	Mwsg, musk.
Persian 1192	Mishg, musk.
Egyptian 501	Set, incense.
Arabic 700	Suaat, a fragrant smell.
Egyptian 485	Set, aroma.
Egyptian 486	Sti, scent, smell, stink.
Hebrew	Nop (נֹפ), to perfume. Prov. vii. 17, I have <i>perfumed</i> my bed with myrrh.
Arabic 1324	Nufah, diffusing fragrance.
Arabic 1324	Naffah, fragrant.
Arabic 1325	Nafh, diffusing odour.
Hindu 2032	Nafa, a pod or bladder of musk.
Persian 1294	Nafa, a bag or bladder of musk.
Turkish 1075	Nafe, a musk bag.
Sanscrit 478	Nabhi, musk.
Zulu Kafir	Pepo, name of a plant burnt as incense and giving a fragrant smell.
Egyptian 520	Tef, or Tefa, kuphi, fragrance. <i>Memo</i> : "Kuphi was a peculiar kind of "incense used in Egyptian worship." (See Cooper's <i>Archaic Dictionary</i> .)

Sanscrit 414	Divya, a kind of perfume. .
Turkish 808	Tib, perfume, scented cosmetics.
Swahili A.	Tibu, a kind of scent.
Malayan 137	Dupa, a perfume or odour.
Hindu 1104	Dhup, a perfume burnt at the time of worship ping.
Hindu 1104	Dhupna, to perfume.
Sanscrit 457	Dhupana, perfume, incense.

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 No. 13.

Arabic 1080	Mazi, dead.
Swahili A.	Mzoga, <i>plural</i> Mizoga, a dead body.
Swahili A.	Maziko, a burial place.
Swahili A.	Mazishi, burial clothes.
Arabic 786	Saaid, the grave.
Arabic 1304	Nahb, death, last breath; dying.
Gaelic	Beabh, a tomb, a grave.
Irish	Beabh, a tomb, a grave.
ManchuTartar	Toubehe, he is dead.
French Romn	Devie, death.
French Romn	Devia, he died.
Arabic 819	Tafaz, or Tafz, a tomb.
Arabic 819	Tafz, burying, laying in the grave.
Arabic 818	Defn, a burying, burial.
Greek	Taphe, burial, mode of burial, a burial place.
Greek	Taphos, Taphou, a burial, a funeral feast, a wake, the grave, the tomb, a burial place.
Greek	Tapheus, one who buries the dead.
Greek	Tapheon, a burying ground.
Hindu 699	Topna, to bury.
Spanish	Tapa, a coffin.

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 No. 14.

Arabic 1198	Mazz, grieving.
Arabic 1200	Mazaz, grieving.
Arabic 1201	Maziz, or 1199 Mazazat, grieving on account of some misfortune.
Hindu 1905	Masosa, grieved; also regret, affliction.
Hindu 1905	Masosna, to grieve.
Persian 1273	Mosh, grief, sorrow, cry, lamentation.
Greek	Muzo, to moan.

Turkish 731	Sutuh, sorrow, grief.
Scotch	Soutt, to sob.
Icelandic	Syta, to wail.
English	Sithe, to sigh. ( <i>Wright's Obsolete.</i> )
Scotch	Sit, or Sitt, to grieve.
Swahili A.	Zito, sad.
English	Sad, sorrowful, affected with grief.
Egyptian 471	Nhp, to weep, to deplore. (Vol. I.)
Egyptian 442	Nahapuui, to wail.
Arabic 1304	Nahb, crying excessively, weeping aloud, howling, grief.
Persian 1344	Nahib, or Nihib, grief.
Persian 1338	Nuba, a moan, a complaint.
Persian 1347	Neva, crying, lamentation, grief.
Turkish 1096	Nevha, a cry of lamentation.
Cornish	Kneff, sorry. ( <i>Borlase.</i> )
English	Pipe, to cry. ( <i>Wright's Obsolete.</i> )
Sanscrit 384	Tev, to weep or lament.
Scotch	Dowf, melancholy, gloomy.
Hebrew	Dabh or Dabah (דַּבָּח), sorrow. Job xli. 22, <i>sorrow</i> is turned into joy.
Hebrew	Dabon (דַּבּוֹן), sorrow. Deut. xxviii. 65, <i>sorrow</i> of mind.
Italian	Tapino, miserable, lamentable, sad.

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No. 15.

Welsh	Maws, melody.
Welsh	Mawsi, to be melodious.
Irish	Meas, a mode or time in music.
Greek	Mousa, music, song.
Latin	Musa, a song or poem.
Greek	Mousoo, to put into verse, to set to music.
Greek	Mousike, music, lyric poetry set and sung to music.
Latin	Musica, the art of music.
French	Musique, music.
English	Music, harmonious sounds and the science of producing them.
Egyptian 579	Shetu, to shout, to recite.
Arabic 744	Shadw, repeating verses in a loud, sonorous voice.
Arabic 777	Sadih, singing.
Hindu 1264	Sad, an ode, a poem.
Persian 683	Sata, the name of a musical note.

Cornish	Pip, a song.
Hindu 390	Bibhas, the name of a ragini or mode in music.
ManchuTartar	Faifan, an air sung with clapping of hands.
Hindu 746	Tip, raising the voice in singing.
Hindu 725	Tappa, the name of a mode in music.
Latin	Tuba, heroic poetry.

## No. 16.

Circassian 166	Mezsee, or Mehze, a forest.
Persian 1277	Mawiza, a kind of woodbine.
Songo African	Mosi, <i>plural</i> Misi, a tree.
Fijian	Masa, name of a tree.
Arabic 1285	Mays, a kind of large tree.
Turkish 1071	Meyshe, an oak.
Arabic 1198	Muzaz, a sort of tree.
Sanscrit 786	Mushka, a species of tree.
Portuguese	Souto, a thicket, a wood.
Spanish	Soto, a shady grove or a pleasant wood.
Hebrew	Syt (תש), thorns. Isaiah v. 6, briars and <i>thorns</i> .
Sanscrit 1053	Satya, the asvattha tree.
Tamil India	Sedi, a tree.
Hindu 1264	Sada, name of several trees.
Greek	Nape, a woody glen.
Sanscrit 514	Niva, a species of tree.
Malayan 351	Nipah, a species of palm.
Egyptian 441	Neba, palm wood.
Arabic 1299	Naba, a kind of tree.
Hindu 2102	Nibu, the name of a tree.
Zulu Kafir	Nweba, a large forest tree.
Zulu Kafir	Bubu, a thorny plant.
Hindu 460	Papiya, a kind of tree.
Hindu 478	Papaiya, name of a tree.
English	Papaw, the name of a tree.
Deoria Chu- tia Bengal }	Popon, a tree.
Persian 201	Babuna, wild ivy.
Sanscrit 404	Dava, a wood, a forest.
Hindu 1021	Dava, a forest.
Sanscrit 413	Divā, a wood, a thicket.
Egyptian 520	Tef, a kind of tree.
Dselana A.	Tiv, a tree.
Dumi Nepal	Topsha, a tree.

New Zealand	Tipau, the name of a tree.
Zulu Kafir	Dubu, name of a tree.
Kanyika A.	Dibu, a palm tree.
Nyombe A.	Diba, a palm tree.
Polish	Dab, an oak.
Polish	Debowy, oaken.
Polish	Debina, a forest of oaks.

## No. 17.

Italian	Mazza, a club.
French	Massue, a club ( <i>coup de massue</i> , a blow with a club).
Norman	Mase, a mace.
English	Mace, a heavy metal club.
Coptic	Misi, to strike. (Bunsen, v. 759.)
Arabic 1181	Mash, or 1190 Masha, striking.
Arabic 1191	Mashk, beating.
Arabic 1132	Mahz, smiting on the breast with the fist.
Arabic 1196	Masa, lashing, striking with a whip, striking three or four strokes.
Fijian	Mosi, to be in pain.
Persian 1171	Mas, a sort of fetter.
French Romn	Soute, a mace, a stick with a large bulbous end.
Hebrew	Sot (טש), a whip, a scourge. Proverbs xxvi. 3, a <i>whip</i> for the horse. 1 Kings xii. 11, my father chastised you with <i>whips</i> . Job v. 21, hid from <i>the scourge</i> .
Arabic 723	Sawt, a scourge.
Italian	Soatto, a scourge or whip.
Arabic 780	Satt, a blow with the hand.
English	Swat, a blow; to throw down forcibly. (Wright's <i>Obsolete</i> .)
English	Sweat, to beat. (Wright's <i>Obsolete</i> .)
Persian 651	Zad, he struck; a stroke, a blow.
Hindu 1213	Zad, striking.
Arabic 723	Sawt, flogging, lashing.
Italian	Soatto, the punishment of scourging.
Zulu Kafir	Zwati, the mark of a blow when the skin is knocked off.
Zulu Kafir	Xatu, a mark, as the welt of a stripe, &c.
Arabic 672	Saat, strangling, suffocating.



Arabic 655	Zaat, strangling.
Sanscrit 1102	Sati, sharp pain.
Gaelic	Saodh, pain.
Hebrew	Sd or Sad (סד), the stocks. Job xiii. 27, thou puttest my feet in <i>the stocks</i> .
English	Nob, to strike or beat. (Wright's <i>Obsolete</i> .)
English	Knub, to beat, to strike with the knuckle.
Scotch	Knab, to beat.
Scotch	Knab, a severe stroke.
Swedish	Knuffa, to juggle, to pommel.
Arabic 1325	Nafh, striking.
English	Nap, a blow. (Wright's <i>Obsolete</i> .)
Scotch	Nab, a smart stroke.
Danish	Knibe, a rack, a torture.
English	Bobbe, or Bobby, to buffet, to strike. (Wright's <i>Obsolete</i> .)
English	Bob, to strike, to beat. (Wright's <i>Obsolete</i> .)
English	Bob, a blow.
Fanti African	Bubu, to bruise.
Zulu Kafir	Bebeza, to slap on the mouth or face.
Zulu Kafir	Pubuza, to slap on the face or head.
French Romn	Pipe, a kind of stick.
Zulu Kafir	Pubu, to hit on the face or head.
Abor Miri B.	Papu, to strike.
Scotch	Pap, or Pawp, to beat or thwack.
Fijian	Taiba, a kind of club.
Turkish 803	Topuz, or 683 Debbuss, a mace of arms, a club.
Hindu 1026	Dabus, a club.
Zulu Kafir	Dubuza, to strike.
Arabic 362	Tafassua, striking on the back with a stick.
Zulu Kafir	Tubuza, to break down by blows.
Hindu 736	Thapna, to strike.
French Romn	Tappigner, to ill-treat, to pull one about.
Dutch	Doffen, to beat.
English	Duff, to strike. (Wright's <i>Obsolete</i> .)
Scotch	Douff, to strike forcibly.
Fijian	Dubia, to strike with the fist.
French	Dauber, to beat with the fist.
French Romn	Dober, to beat, to strike.
English	Doby, to beat. (Wright's <i>Obsolete</i> .)
Galla African	Dibe, to hit.
Arabic 555	Dabaaa, he smote.
Singpho B.	Dupu, to strike.
Zulu Kafir	Tapa, to smite or strike.

Vayo Nepal	Tohpo, to strike
Sunwar Nepal	Tup, to strike.
Bahingya N.	Tipo, Tyupo, Tipshe, or Tipine, to strike.
Greek	Typos, a blow.
Greek	Type, a blow, a wound.
Hindu 714	Thopi, a box or thump.
German	Tappe, a slap with the hand, a kick, a blow with the foot.
French	Tape, a thump, a blow.
English	Tip, a smart blow. ( <i>Wright's Obsolete.</i> )
Hindu 1089	Dhappa, a slap, blow or thump.
Welsh	Diff, a blow.
English	Duff, a blow. ( <i>Wright's Obsolete.</i> )
Dutch	Dof, a push, thrust, shove.
Turkish 571	Tepmek, to kick.
Sanscrit 369	Tapa, torment, pain.
Galla African	Dibbe, to torture.
Polish	Dyba, stocks for the legs, wooden handcuffs.

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No. 18.

Egyptian 428	Mas Mas, steep.
Brahui	Mash, a mountain.
Circassian 166	Meyzee, a mountain.
Hebrew	Maoz (מָוֶז), a rock. Judges vi. 26, build an altar upon the top of this rock.
Italian	Masso, a large stone sticking fast to the ground.
Circassian 165	Mushey, a stone.
Egyptian 501	Set, a hill.
English	Shout, a hill. ( <i>Wright's Obsolete.</i> )
Assyrian	Sadu, a mountain.
Arabic 782	Sadah, a hillock.
Arabic 782	Sadd, or 689 Sudd, a mountain.
Arabic 786	Saaud, high, craggy, steep; the highest part of a mountain.
English	Seat, the summit of a mountain. ( <i>Wright's Obsolete.</i> )
Turkish 778	Suud, a rising, mounting, going up.
Egyptian 766	St, or 501 Set, a rock.
Egyptian 506	Sat, or 510 Set, stone.
Arabic 1322	Naaf, the declivity of a mountain.
English	Knap, a rising ground, the top of a hill. ( <i>Wright's Obsolete.</i> )

Scotch	Noup, a round-headed eminence.
Icelandic	Nipa, a peak.
Arabic 1288	Nabi, <i>plural</i> Nubiy, high ground.
English	Nab, the summit of a mountain or rock.
Fijian	Baba, a high or steep place.
New Zealand	Poupou, to be steep.
French Romn	Poype, a hill or mountain.
Ashanti A.	Bepau, a hill.
Fanti African	Bipo, a mountain.
Fanti African	Buba, stone.
New Zealand	Papa, a slab of stone.
Icelandic	Thufa, a mound.
Icelandic	Thyfi, uneven ground.
Sokpa Tibet	Tava, a mountain.
Zulu Kafir	Taba, a hill or mountain.
Hindu 725	Tibba, a rising ground, a height.
Welsh	Tobyn, a summit or highest point.
Manchu Tartar	Tapanambi, to go up on to a high place
Manchu Tartar	Tapahan, a mountain peak.
French Romn	Topenne, a hillock.
Persian 308	Tappa, a high hill.
Turkish 683	Tepe, a hill.
Welsh	Tap, a projecting rock.
Gaelic	Taip, a rock.
Kolami Indian	Dop, a stone.
Caribbean	Tebou, a stone.

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 No. 19.

Tengsa Naga	} Masi, fire.
Bengal	
Circassian 163	Mahzwa, or Maasey, fire.
Kabenda A.	Muizi, smoke.
Musentandu A.	Muiz, smoke.
Kanyika A.	Muis, smoke.
Basunde A.	Muisi, smoke.
Meto African	Moisi, smoke.
Matatan A.	Moes, or Moesi, smoke.
Swahili A.	Moshi, <i>plural</i> Mioshi, smoke.
Arabic 1280	Mahash, burning.
Sanscrit 752	Masi, soot.
Swahili A.	Masizi, soot.
Zulu Kafir	Zwati, a stick rubbed to make fire.
Hebrew	Zot (צוֹת), to burn.

Isaiah xxvii. 4, *I would burn them together.*

Egyptian 485	Sta, to light a candle.
Egyptian 485	Set, to flame.
Egyptian 486	Sett, a flame.
Egyptian 501	Stu, a fire.
Egyptian 511	Suti, to burn.
Coptic	Sahti, or Sate, to burn. (Bunsen, v. 765.)
Persian 690	Sada, a flaming fire.
Hindu 1336	Sawad, or Swad, smoke.
Wolof African	Sahat, smoke.
Hindu 1336	Sawad, or Swad, soot.
Danish	Sod, or Sood, soot.
Icelandic	Sot, soot.
Swedish	Sot, soot.
Anglo-Saxon	Sot, or Sooth, soot.
Irish	Suth, soot.
Gaelic	Suith, soot.
Welsh	Swta, soot.
English	Soot, a black substance formed by combustion.
Egyptian 440	Nabui, fire.
Toma African	Nabu, fire.
Toda Indian	Nebb, fire.
Telugu Indian	Nippu, fire.
Egyptian 440	Nabui, smoke.
English	Neuf, a blaze. (Wright's <i>Obsolets</i> .)
Zulu Kafir	Bebeza, to flare as a torch in the wind.
Sanscrit 674	Bababa, the crackling of fire.
Galla African	Bobaie, to burn.
Zulu Kafir	Baba, to burn.
New Zealand	Papahu, to blaze.
Fijian	Tovuna, to set on fire.
Sanscrit 416	Dipana, kindling, setting on fire, burning.
ManchuTartar	Tabou! set fire!
ManchuTartar	Taboumbi, to set fire, to make burn.
Sanscrit 363	Tapana, burning.
Sanscrit 363	Tap, to burn, to consume or destroy by heat.
Sanscrit 363	Tapa, burning, consuming by heat.
Sanscrit 416	Dip, to burn, glow, blaze.
Greek	Typho, to burn in a slow fire.
ManchuTartar	Tefembi, to burn.
Sanscrit 404	Dava, fire, burning.
Persian 295	Tab, burning, heat, warmth.
Persian 305	Tabish, fire, heat, warmth.
Lubalo A.	Tibia, fire.
Kongo A.	Tubia, fire.
Romany	Tuv, smoke.

Scotch	Tove, to give forth a strong smoke.
Greek	Typho, to smoke, to raise a smoke.
Greek	Typhos, smoke.
Irish	Dubhan, a burnt smell, soot.
Gaelic	Dubhan, soot.

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 No. 20.

Gaelic	Mias, or Meise, an altar.
Irish	Mias, an altar.
Coptic	Masi, an axe. (Bunsen, v. 759.)
French Romn	Mes, or Mez, the sacrifice of the mass.
Sanscrit 753	Mahas, a sacrifice.
Mutsaya A.	Mozuaka, a sacrifice.
Hebrew	Mza or Maza (מצז), to present. Leviticus ix. 12, Aaron's sons <i>presented</i> the blood. Leviticus ix 13, and they <i>presented</i> the burnt offering unto him. Leviticus ix. 18, and Aaron's sons <i>presented</i> unto him the blood.
Kanyika A.	Mas, blood.
Songo African	Mahasi, blood.
Marawi A.	Muazi, blood.
Undaza A.	Mosu, blood.
Hebrew	Mzh or Mazah (מצז), to wring out. Leviticus i. 15 and v. 9, the blood shall be <i>wrung out</i> .
Sanscrit 779	Mish, to sprinkle.
Arabic 689	Sadh, killing, slaughtering, cutting the throat.
Padsade A	Sada, a sacrifice; <i>Kabunga</i> , African, the same.
Wolof African	Sadah, a sacrifice.
Hebrew	Sht Shat or Saht (שחט), to slay, to kill, to offer up. Gen. xxii. 10, Abraham took the knife to <i>slay</i> his son. Lev. iv. 4, <i>kill</i> the bullock before the Lord. Exodus xxxiv. 25, <i>thou shalt not offer</i> the blood.
Coptic	Sat, or Sot, to slaughter, to sacrifice. (Bunsen, v. 770.)
Anglo-Saxon	Swat, blood.
Sanscrit 1054	Sata, a kind of sacrificial vessel.
Sanscrit 1117	Sut, sprinkling, making libations.

Sanscrit 1053	Sati, a wife who burns herself with her husband's corpse.
Hindu 1256	Sati, a woman who burns herself on her husband's funeral pile.
English	Suttee, the sacrifice of burning a widow on the funeral pile of her husband.
Hebrew	Nop (נָפַח), to wave or offer. Ex. xxix. 26, and <i>wave</i> it for a wave offering. Levit. viii. 29, Moses took the breast and <i>waved</i> it. Numbers v. 25, and shall <i>wave</i> the offering before the Lord. Numbers viii. 11, and Aaron shall <i>offer</i> . Numbers viii. 21, and Aaron <i>offered</i> them.
Persian 1338	Nawba, firstfruits.
Portuguese	Nave, a primitival offering.
Latin	Popa, the priest who slew the victims and offered them up when slain.
Zulu Kafir	Pepe, to wave.
New Zealand	Piupiu, to move up and down, to wave.
Icelandic	Boppa, to wave up and down.
English	Bob, to play backward and forward.
Swahili A.	Thabihu, an offering, a sacrifice.
ManchuTartar	Tobombi, to offer, to sacrifice, as when one makes offerings to the spirits, to Fo, &c.
Hebrew	T'bh or Tabah (טָבַח), slaughter. Isaiah xxxiv. 2, hath delivered them to the <i>slaughter</i> . Jerem. xlvi. 15, the men are gone down to <i>the slaughter</i> .
Hebrew	Tpt or Tapat (תַּפַּח), Tophet, the place of burning. Jerem. vii. 31, they have built the high places of <i>Tophet</i> , to burn their sons and daughters in the fire. Isaiah xxx. 33, <i>Tophet</i> is ordained of old . . . . the pile thereof is fire and much wood; the breath of the Lord, like a stream, doth kindle it.
Icelandic	Tafn, a sacrifice, a bloody prey.
Hindu 630	Tapana, to pour a libation.
Hindu 1121	Dab, name of a sacrificial grass.
Sanscrit 374	Tip, or 384 Tep, to sprinkle.

Concerning the horrible custom known as *Suttee*, and consisting of the sacrifice of burning a widow on the funeral pile of

her husband, Bunsen informs us, in iv. 324 and 327, though with no allusion to the custom, that “*Set*, the god of the Delta, “had a bloody service of human victims,” and that “the ceremonies connected with the worship of *Set*, *Sut* or *Sethi* were “of a cruel character;” this abominable practice of *Suttee* appears, therefore, to be a remnant of them, which renders it the more certain that the horrors of “*Tophet*, where the inhabitants of Jerusalem “burned their sons and their daughters in the “fire” (see Jeremiah vii. 31), originated in the same way, and that the word *Tophet* is another reflex of Moses under his *alias* of *Typho*.

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 No. 21.

Arabic 1080	Mazi, clever, expert.
Arabic 1170	Maziy, ingenious, clever.
Sanscrit 754	Mahasa, knowledge.
Arabic 1186	Masik, an excellent understanding.
Swahili A.	Mjuzi, a person of information, one who knows.
Sanscrit 1052	Sat, wise, learned.
Hindu 1336	Sawad, or Swad, reading, ability.
Persian 673	Sad, a learned man.
Hindu 1267	Sudhi, a learned man.
Irish	Suadh, a learned man.
Gaelic	Suadh, a learned man.
Arabic 1300	Nubh, intelligence, perception, understanding.
Persian 1342	Nuhbah, understanding.
Arabic 201	Baabaa, learned, intelligent, sagacious.
Arabic 257	Buabua, ingenious, intelligent, a learned man.
Irish	Pob, learning. (Appendix.)
Zulu Kafir	Tyapa, to do a thing well and cleverly.
Hindu 1134	Dhab, knowledge, art, dexterity.
English	Dab, an adept; also dexterous, clever. (Wright's <i>Obsolete</i> .)
Arabic 302	Tibaa, doing anything perfectly, certainly and solidly.
Arabic 811	Tibaa, intellect, genius, understanding.
Hebrew	Tbon or Tabon (תבון), understanding. Hosea xiii. 2, according to their own <i>understanding</i> .
Hebrew	Tbonh Tabonh or Tabonah (תבונה), <i>understanding</i> . Exodus xxxi. 3, in wisdom and in <i>understanding</i> . Proverbs ii. 6, knowledge and <i>understanding</i> .

- Arabic 812 Taban, understanding well, sagacity.  
 Arabic 812 Tiban, intellectual powers.  
 Arabic 809 Tabin, very skilful or cunning.

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 No. 22.

- Arabic 1169 Mazaz, becoming eminent.  
 Arabic 1170 Maziz, eminent.  
 Polish Maz, an eminent man.  
 Irish Meisi, a judge.  
 French Romn Mise, arbitration, the sentence of arbitrators, a commission to some one to judge, power, authority.  
 Swahili A. Mweza, able, having power over.  
 Persian 1171 Mas, great, noble, lord, master.  
 Persian 1152 Muz, a lord, a master.  
 Afudu African Muso, a king.  
 Egyptian 439 Mes, a diadem.  
 French Masse, a mace, an ensign of authority.  
 Turkish 704 Zat, a personage of distinction.  
 Gaelic Seoid, a noble.  
 Gaelic Saoidh, a nobleman.  
 Swahili A. Seyedia, lordly.  
 Malayan 195 Seiyid, or Sidi, a lord.  
 Arabic 677 Saaid, a lord.  
 Arabic 727 Sayyid, a lord, a prince.  
 Arabic 721 Sud, a being prince or chief; dominion.  
 Turkish 750 Seyyid, a prince.  
 Irish Saoth, a prince.  
 Greek Zatheos, Zatheia, lordly, majestic.  
 Hebrew Sat (סַט), highness, dignity.  
     Job xxxi. 23, by reason of his *highness*.  
     Genesis xlix. 3, the excellence of *dignity*.  
 Sanscrit 1118 Suta, a king.  
 Egyptian 511 Sut, a king.  
 Egyptian 579 Shet, a crown.  
 Arabic 1298 Naba, being exalted, eminent.  
 Turkish 1077 Naib, a lieutenant.  
 Scotch Knab, a leader or general.  
 Arabic 1300 Nabih, noble, famous.  
 Arabic 1300 Nubua, being high, exalted.  
 Arabic 1300 Nabah, a nobleman.  
 Egyptian 451 Neb, a lord, lady, master, mistress.  
 Egyptian 730 Nb, a lord.  
 Arabic 1288 Nab, *plural* Nib, or Nuyub, a prince or chief.



- Arabic 1298 Naaib, *plural* Nawb, a viceroy.  
 Hindu 2039 Naib, a vicegerent.  
 Hindu 2090 Nauwab, a viceroy.  
 Sanscrit 478 Nabhi, a lord, a sovereign.  
 Turkish 521 Bab, a house of government, a ministerial official residence or place of business.  
 Hausa African Baba, master.  
 Ako African Babbai, master.  
 Hindu 251 Babu ! master !  
 Irish Popa, a master.  
 Hindu 251 Baba ! sire ! sir !  
 Arabic 257 Buabua, a nobleman, a grandee.  
 Hindu 251 Babu, a prince.  
 Hindu 414 Bhup, a king, sovereign.  
 Ham African Pop, a king.  
 Penin African Paba, a king.  
 New Zealand Tapa, to command.  
 Hindu 630 Tapna, to be glorified.  
 English Top, the highest person, the chief; the highest rank; also to be eminent, to rise above others.  
 TengsaNaga } Tape, great.  
 Bengal }  
 Gurung Nepal Theba, great; *Thaksya*, Nepal, the same.  
 Kulungya N. Dheppa, great.  
 Balali Nepal Dhepa, great.  
 Hindu 1024 Dabao, power, authority.  
 Hindu 1124 Dab, power, authority.  
 English Dub, to confer any dignity.  
 Icelandic Dubba, or Dybba, to dub a knight.  
 Irish Duibhce, a leader, a prince.  
 Sanscrit 452 Dhava, a lord, a master.  
 Sanscrit 430 Deva, a prince or king.  
 French Romn Tiphe, a crown.  
 Egyptian 535 Teb, or 513 Tebu, a crown.

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 No. 23.

- Arabic 1170 Mazy, being proud.  
 Arabic 1170 Mazhuw, proud, elated, vain.  
 Arabic 1084 Maais, one who walks proudly.  
 Arabic 1282 Mayyas, a pompous walker, waving from side to side.  
 Scotch Mass, pride, haughtiness, self-conceit.  
 Scotch Massie, or Massy, full of self-importance and disposed to brag.

- Hebrew Zd or Zad (זד), proud, presumptuous.  
 Isaiah xiii. 11, the arrogance of *the proud*.  
 Deut. xviii. 22, the prophet has spoken  
*presumptuously*.  
 Ps. xix. 13, *presumptuous* sins.
- Hebrew Zyd, also Zod (זיד, also זוד), proud; to presume;  
 presumptuously.  
 Jeremiah l. 20, she hath been *proud*.  
 Deut. xviii. 20, which shall *presume*.  
 Deut. xvii. 13, do no more *presumptuously*.
- Sanscrit 1021 Saut, or Saud, to be proud or haughty.
- Arabic 1298 Nabb, behaving haughtily.
- Egyptian 376 Baba, boast.
- New Zealand Pepeha, boasting.
- English Bobance, a boasting.
- Irish Buban, a coxcomb.
- Gaelic Buban, a coxcomb.
- French Romn Beuban, hard, proud, haughty; pomp, grand  
 state, arrogance, pride, vanity, harshness.
- French Romn Boban, or Boben, pride, pomp, vanity.
- English Boban, pride, vanity. (Wright's *Obsolete*.)
- Arabic 296 Taaabbuh, thinking highly of one's self.
- French Toupet, *pronounced* Toupy, presumption, effron-  
 tery.
- French Romn Typher, to be proud.
- Arabic 300 Taaaffun, boasting falsely.
- Arabic 364 Tafayhus, a walking pompously.
- Spanish Tufos, pride, vanity.
- Greek Tuphos, Tuphou, or Typhos, Typhou, conceit,  
 vanity.
- Hindu 726 Tippas, pride.
- Irish Taibhse, proud.
- Arabic 307 Tabayhus, walking pompously.

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No. 24.

- German Muse, idleness.
- French Romn Musage, idleness, sloth.
- Irish Moisiu, a mean fellow.
- French Romn Mos, without courage. (Supplement.)
- Bode African Musu, greedy.
- Arabic 1193 Mashua, rapacious.
- Hebrew Moz (מוז), an extortioner.  
 Isaiah xvi. 4, *the extortioner* is at an end.

- Arabic 1172 Masak, avarice.  
 Sanscrit 1010 Sita, lazy.  
 Sanscrit 1013 Sotha, idle ; a sluggard.  
 Fijian Seti, to covet.  
 Cornish Saut, dainties. (Borlase.)  
 Zulu Kafir Naba, to live an easy, self-indulgent life.  
 Latin Nepos, a wasteful spendthrift, a luxurious or riotous person.  
 Italian Gnaffa, a good for nothing fellow.  
 English Gnoffe, a churl. (Wright's *Obsolete*.)  
 Arabic 1294 Nafih, lazy, sluggish.  
 Arabic 1326 Nufuh, being lazy, slow.  
 Arabic 1326 Nuffah, lazy, slow.  
 Arabic 1294 Nafih, a coward.  
 Arabic 1326 Nufuh, being cowardly.  
 Esitako A. Nyabo, greedy.  
 Mutsaya A. Nabi, greedy.  
 Manchu Tartar Paipi, good for nothing, one who is of no use.  
 Penin African Puyipi, greedy.  
 Latin Popa, gluttonous, greedy.  
 Swahili A. Papia, to eat all one can get, to eat without bounds.  
 Italian Pappone, a glutton, a greedy-gut.  
 Polish Papinki, dainties, tidbits.  
 New Zealand Popono, covetous, greedy.  
 Scotch Dobie, a soft, inactive person.  
 Danish Doven, idle, lazy, slothful.  
 French Romn Taupin, a coward, a poltroon.  
 French Romn Tevot, *pronounced* Tevo, an insolent poltroon who acts the brave.  
 New Zealand Taiapo, to covet.  
 Spanish Tupa, the act of glutting one's self.  
 Latin Dapes, dainties, good cheer.

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 No. 25.

- Hebrew Mas (מִס), loathsome.  
 Job. vii. 5, my skin is broken and become loathsome.  
 Greek Musos, Museos, Musei, anything loathsome or disgusting, uncleanness, abomination, defilement.  
 Gaelic Mosaiche, filthiness, dirtiness, nastiness.  
 Gaelic Mosaiche, or Mosach, most nasty, most filthy.

Gaelic	Musach, nasty, filthy, dirty habits.
Cornish	Musac, stinking.
Welsh	Mws, of a strong smell, rank.
Welsh	Masw, wanton, languishing.
Greek	Miseo, to be addicted to hateful lust.
Arabic 1080	Masih, one who indulges much in venery.
French Romn	Musage, dissipation, libertinism or lewdness.
Sanscrit 776	Mahishika, the paramour of an unchaste woman.
Sanscrit 752	Masaka, a particular skin disease.
Hindu 1999	Muhasa, a pimple.
Persian 1079	Mas, a tumour, swelling.
Persian 1080	Masidan, to break out in blotches.
Manchu Tartar	Mase, pitted with the small-pox.
Nalu African	Misah, the itch.
Tumbuktu A.	Masa-Masa, the small-pox.
French Romn	Muisi, tainted or diseased, mouldy.
French Romn	Mezau, or Mezeau, rotten, diseased, corrupt, leprous.
French Romn	Mesau, Mesaus, or Mesauz, leprous, having the leprosy. (Supplement.)
French Romn	Maisiaus, leprous. (Supplement.)
French Romn	Meseau, Mezeau, Meziaus, Mesiaus, Meseus, or Mesias, a leper. ( <i>See</i> under the word Mesel.)
Norman	Museaux, leprous.
Arabic 405	Sata, being polluted by the filth of the body.
Latin	Situs, Situs, Situi, filthiness.
English	Soity, dirty. ( <i>Wright's Obsolete.</i> )
Icelandic	Sodi, a dirty fellow.
Egyptian 510	Set, noisome.
Egyptian 485	Set, stench.
Arabic 403	Saaat, stinking.
Italian	Sito, a bad smell.
Hebrew	Sth or Sath (שָׁטָה), to go astray. Numbers v. 12, if any man's wife shall <i>go astray</i> (13) and a man shall lie with her carnally. Numbers v. 29, this is the law when a wife <i>goeth astray</i> .
Arabic 403	Saad, a shameful thing.
Persian 772	Shahidi, a whoremonger.
German	Zote, obscenity, bawdiness.
Persian 651	Zada, affected with disease.
Anglo-Saxon	Seada, a disease.
Sanscrit 989	Sat, to be diseased.
Icelandic	Sott, disease.

- Swedish Sot, disease.  
Anglo-Saxon Suht, disease, sickness.  
Irish Saoth, a disorder, a disease.  
Gaelic Saoth, or Saoith, a disease.  
Sanskrit 1021 Sotha, swelling, intumescence, tumefaction from disease.  
Hebrew Sat (סַט), a rising.  
Levit. xiii. 10, if the *rising* be white in the skin.  
Levit. xiii. 43, if the *rising* of the sore be white.  
Levit. xiv. 15, for a *rising* and for a scab.  
Zulu Kafir Zwati, mark of a boil forming, a spot on the face, &c.  
Arabic 807 Zawat, a wen or swelling gland.  
Arabic 727 Saaid, festering.  
Arabic 406 Saait, corrupted, putrid.  
Gaelic Siat, a tumour.  
Irish Siat, a tumour, a swelling.  
Galla African Tshitto, the itch.  
Hebrew Nap (נָפַס), an adulterer; adulterous; to commit adultery.  
Isaiah lvii. 3, the seed of the *adulterer*  
Proverbs xxx. 20, an *adulterous* woman.  
Exodus xx. 14, thou shalt not *commit adultery*.  
Latin Nubo, to play the whore.  
Wolof African Nevi, to swell.  
English Knap, a protuberance, a swelling.  
English Knob, a hard swelling or rising, a bunch, as a knob in the flesh.  
Icelandic Nabbi, a small protuberance on the skin.  
Wolof African Neb, an abscess.  
Zulu Kafir Nweba, scurf peeling off round a scar.  
Wolof African Nuba, to putrefy.  
Wolof African Neube, rotten.  
English Bob, a louse. (Wright's *Obsolete*.)  
Persian 290 Pibas, a louse.  
Swahili A. Papasi, ticks.  
Hindu 371 Bubu, a favourite concubine.  
French Bube, a pimple.  
Spanish Bubas, a contagious venereal disease.  
Spanish Buboso, affected with venereal disease.  
French Romn Bube, a bubo, a tumour.  
Prov.—Bubos.

English	Bubo, a tumour or abscess in the glands, as in the groin, &c.
French	Bubon, a bubo.
Italian	Bubbone, a sore about the groin, a blotch, a shanker.
Greek	Boubon, a gland in the groin, especially when in a state of disease and tumour, a bubo.
Spanish	Bubon, a large tumour full of matter.
Cornish	Bubbuen, a botch or boil. (Borlase.)
Persian 290	Pibas, a tumour.
New Zealand	Pahupahu, a fester.
Spanish	Pupa, the mattery pustule of a pimple or boil.
Hindu 597	Pib, pus, matter, corruption, purulent running.
Hindu 597	Pip, pus, matter.
English	Pip, the lues venerea. (Wright's <i>Obsolete</i> .)
New Zealand	Paipai, a complaint on the skin.
Zulu Kafir	Biba, to spread, as a sore.
Swahili A.	Buba, rupia (applied to various skin diseases).
Zulu Kafir	Baba, to be pricking, stinging, irritating, itching or causing itching.
Sarar African	Bobos, the itch.
Pepel African	Bupos, the itch.
Bola African	Bupus, the itch.
Arabic 364	Tafan, dirt.
Arabic 819	Tafas, or Tafis, dirty, filthy.
Arabic 361	Tafas, filth, dirt in the head.
Zulu Kafir	Tuva, scurf in the hair.
Arabic 364	Tafh, being filthy, vile.
Mandingo A.	Dabi, a bug.
Spanish	Dayfa, a concubine kept for unlawful communications.
Scotch	Daff, to toy, rather conveying the idea of wantonness.
Scotch	Daffin, loose conversation, indelicate toying.
Hindu 723	Tapna, to whore.
Hebrew	Toabh or Toabah (תועבה), abomination—( <i>viz.</i> adultery). Ezekiel xxii. 11, and one hath committed <i>abomination</i> with his neighbour's wife.
Hebrew	Toabh or Toabah (תועבה), abominati <sup>o</sup> n—( <i>viz.</i> sodomy). Levit. xviii. 22, thou shalt not lie with mankind as with womankind; it is <i>abomination</i> .
Turkish 569	Teb, fever, burning, heat.

- Sanscrit 369 Tapin, suffering from disease.  
 New Zealand Tipua, a strange or new sickness.  
 Fijian Dabo, a disease.  
 Hebrew Dvh or Davah (דוה), sick ; sickness.  
     Lev. xv. 33, her that is *sick*.  
     Lev. xx. 18, a woman having her *sickness*.  
 Spanish Divieso, an angry swelling of the carbuncle kind.  
 Spanish Tofo, a kind of venereal disease.  
 Fijian Tubu, a disease, any disease that rises above the  
     skin, as a swelling or rash.  
 New Zealand Tupua, a fester.  
 New Zealand Tapoa, an abscess.  
 Zulu Kafir Tobo, an abscess.  
 French Taupe, a tumour.  
 Latin Tabes, Tabis, Tabi, the matter that comes from a  
     wound.  
 Persian 556 Dabish, an eruption from disease.  
 Penin African Topanda, the itch.  
 Latin Tabens, wasting away.  
 Latin Tabes, Tabis, Tabi, corruption, rotting, poison,  
     infection.  
 Latin Tabeo, to rot.  
 Spanish Toba, a foulness or rottenness of the teeth.  
 Persian 303 Tabah, rotten, stinking.  
 Persian 360 Taf, corruption, rottenness, stink.  
 Scotch Deaf, rotten.  
 Spanish Tufo, an offensive scent.  
 Arabic 355 Taaaffun, becoming putrid and rotten.  
 Hindu 667 Taaffun, stink, fetor.  
 Turkish 590 Taaffun, a stink of putrefaction.  
 Arabic 362 Tafassua, spreading, being propagated.  
 English Typhus, a terrible fever, accompanied with a rash,  
     or slightly elevated spots on the skin, of a dusky  
     pink colour, very numerous, close together and  
     occasionally almost covering the skin ; if the  
     case is going to terminate fatally putrid  
     symptoms set in. In the year 1813, sixty  
     thousand troops died at Mayence alone of  
     Typhus. (*Chambers's Ency.*, London, 1874,  
     article *Typhus*.)  
 Italian Tifo, the typhus fever.
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No. 26.

- Wolof African Musse, a rogue.  
 Wolof African Mussey, crafty.  
 Arabic 1185 Musua, deceiving, circumventing.  
 Hindu 1893 Mis, sham, stratagem.  
 Turkish 1060 Muwazaa, dissimulation.  
 French Romn Muse, deception. "*Donner la muse*, to deceive,  
 "to beguile with fine words." (Supplement.)  
 Sanscrit 779 Misha, deceit, fraud, trick.  
 French Masque, a pretence or pretext.  
 German Maske, a pretence, a subterfuge, a trick. (N. I.  
 Lucas's *Dictionary*, Bremen, 1868.)  
 Romany Moskey, a spy.  
 Arabic 1187 Mashî, a spy.  
 Sanscrit 989 Satha, a rogue, a knave.  
 English Sute, cunning, subtle. (Wright's *Obsolete*.)  
 Galla African Tshedde, to pretend.  
 Arabic 782 Sidaa, dissembling.  
 Persian 773 Shayd, deceit, fraud.  
 Persian 683 Satawa, deceit, fraud.  
 Sanscrit 999 Sathya, deceit.  
 Sanscrit 989 Sath, to cheat, defraud, deceive.  
 Polish Psota, a trick, mischief.  
 Greek Pseudos, Pseudeos, Pseudei, a fraud, deceit.  
 English Knave, a false, deceitful fellow, a dishonest man.  
 Swedish Knepe, a trick, an artifice.  
 English Nap, to cheat at dice. (Wright's *Obsolete*.)  
 Sanscrit 489 Nibha, trick, pretext, fraud.  
 German Bube, a knave.  
 Irish Bubhach, sly, crafty.  
 German Buben, to act as a knave.  
 Zulu Kafir Bubuya, to make up to, court or affect regard for  
 a person, in order to take note of his proceed-  
 ings and attack him accordingly.  
 English Bob, to mock or delude.  
 English Bob, to cheat or gain by fraud.  
 English Poop, to cheat, to cozen. (Wright's *Obsolete*.)  
 French Romn Piper, to deceive.  
 French Piper, to deceive, to dupe.  
 French Pipeau, an artifice or snare.  
 English Peep, to look through a crevice; a sly look.  
 Sanscrit 452 Dhava, a rogue, a cheat.  
 English Duff, to cheat. (*Slang*.)  
 Ashanti A. Tofu, deceit.



Greek	Thopeia, a flattering, flattery.
Greek	Thopo, or Thopeuo, to flatter, fawn on, deceive by flattery, to wheedle.
Anglo-Saxon	Thiofende, by stealth.
French	Tapinois, by stealth, sily, clandestinely.
Polish	Dybanie, a watching, a lurking.
Italian	Doppio, deceitful, treacherous.
French Romn	Daube, 'subtilty, treachery, fraud. (Supplement.)
French	Dupe, to dupe, gull, take in, cheat.
English	Dupe, to deceive, to trick, to mislead by imposing on one's credulity.
Malayan 95	Tipu, to deceive by art, to impose upon, to circumvent; deceit, wile, stratagem.

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 No. 27.

Arabic 1191	Mushaawiz, a juggler, a conjuror.
Swahili A.	Mwujiza, <i>plural</i> Miujiza, a miracle.
Arabic 1210	Muajiz, <i>plural</i> Muajizat, a miracle, miracles.
Turkish 1031	Mujize, a miracle.
Hindu 1922	Mujiz, a miracle.
Arabic 1282	Muhawwis, an alchemist.
Hindu 2006	Muhauwisi, alchemy.
French	Magie, magic.
Timne African	Masu, earrings.
Zulu Kafir	Musa, a kind of whitish beads.
Egyptian 438	Mesku, a bracelet.
French Romn	Masque, a sorceress, a teller of fortunes.
Hebrew	Msa or Masa (משׂא), a prophecy. Proverbs xxxi. 1, the <i>prophecy</i> that his mother taught him.
Arabic 700	Satih, name of a celebrated soothsayer.
Sanscrit 1114	Siddha, an inspired sage or seer, also an adept in magical or mystical arts.
Hindu 1266	Siddhi, the supposed acquirement of supernatural powers by the completion of magical, mystical or alchemical rites and processes.
Icelandic	Seida, or Seitha, to enchant by a spell.
Icelandic	Seidr, or Seithr, a spell, charm, enchantment or incantation.
Icelandic	Sida, or Sitha, to work a charm through <i>seidr</i> or <i>seithr</i> .
Scandinavian	Seid, one of the principal kinds of witchcraft

- among the Northern nations. (B. Thorpe's *Northern Mythology*, vol. i. p. 212.)
- Scotch Sod, singular, odd, strange, unaccountable.
- Turkish 736 Sad, a favourable aspect of the planets.
- English Sooth, prognostication (obsolete, but used by Spenser). To soothsay is to foretell or predict; soothsaying is the foretelling of future events without divine authority, which distinguishes it from prophecy.
- Fulah African Nyibbe, beads.
- Hebrew Nbya or Nabya (נביא), a prophet.  
Exod. vii. 1, Aaron, thy brother, shall be thy *prophet*.  
1 Kings i. 34, Nathan *the prophet*.  
Jerem. xx. 2, Jeremiah *the prophet*.
- Hebrew Nba or Naba (נבא), a prophet; to prophesy.  
Deut. xxxiv. 10, there arose not a *prophet* afterwards in Israel like unto Moses.  
Jerem. xx. 1, Jeremiah *prophesied* these things.  
Ezekiel xxx. 2, Son of man, *prophesy* and say.
- Galla African Nabi, a prophet; *Amharic* and *Ethiopian*, the same.
- Swahili A. Nabii, or Nebii, a prophet.
- Arabic 1298 Nabia, *plural* Nubaaaa, a prophet.
- Arabic 1300 Nabiy, a prophet.
- Arabic 1300 Nubayy, a minor prophet.
- Turkish 1077 Nebi, a prophet, a messenger from God.
- Hindu 2042 Nabi, a prophet.
- Malay 348 Nabi, a prophet.
- Arabic 1343 Nahf, astonishment, amazement, stupor.
- Gaelic Baobh, a wizard, a wicked person.
- Hindu 414 Bhopa, a magician.
- Greek Phoibas, the priestess of Phœbus, and in general an inspired woman, soothsayer, prophetess.
- Hindu 281 Bibhau, superhuman power.
- Filham A. Bobon, a greegree (or charm).
- Nki African Bebuan, an earring.
- Arabic 201 Babiya, a wonderful thing.
- Zulu Kafir Babaza, to express astonishment.
- Zulu Kafir Babo, an interjection expressing wonder.
- Greek Babai, an exclamation of surprise.
- Gaelic Bhobh! oh dear! strange!
- Latin Babæ! or Papæ! oh strange! wonderful!

Arabic 811	Tibb, Tabb, or Tubb, magic, witchcraft, necromancy.
Hindu 1432	Tibb, magic.
Icelandic	Topi, the name of a Runic magical character causing madness.
Gaelic	Tob, surprise.
Irish	Tob, surprise.
Greek	Taphos, Tapheos, Taphei, astonishment, amazement.
Hindu 637	Tuhfa, wonderful.
Sanscrit 414	Divya, wonderful, supernatural.
Sanscrit 455	Dhavana, a spell for using magical weapons.
Baga African	Tabono, an earring.
Fijian	Taube, a kind of necklace or rather a thing hung at the breast by a string round the neck.
Quichua Peru	Tapia, an evil omen.
Greek	Topazo, to guess, to divine.
Hindu 1089	Dhabbus, a rod of iron used by fakirs.
Sanscrit 435	Daivin, an astrologer.
Latin	Divinus, Divini, a soothsayer, a diviner, a conjuror.
Latin	Divina, a prophetess.
French	Devin, a diviner, a soothsayer.
French	Deviner, to divine by sorcery.
Latin	Divino, to foretell things to come.
Latin	Divinus, Divina, presaging, foretelling.
English	Divine, to foretell, to presage, to use or practise divinations.
Greek	Theophonio, to prophesy.

*Memo:* This word is supposed by Greek grammarians to be a compound, but questions as to whether a word is original or compound are always difficult to decide, and in this case we may consider, by the light of the Hebrew words Masa and Naba, that this word is an original.

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No. 28.

Arabic 1189	Mashjia, stark mad. <i>Memo:</i> It is only fair to observe that grammarians derive this word from <i>Shajia</i> , "frantic."
Arabic 405	Sati, insane.
Arabic 405	Saty, madness.

Hindu 1342	Sauda, madness.
Arabic 722	Sawdaa, mania, madness.
Swahili A.	Soda, lunacy.
French	Seide, a fanatical assassin.
Turkish 766	Sheyda, mad, insane.
Persian 773	Shayda, mad, insane.
English	Nobby, a fool. (Wright's <i>Obsolete</i> .)
Gaelic	Baobhai, mad, wild.
Persian 201	Babuk, insane.
French Romn	Deve, or Devee, mad, insensate.
Romany	Diviow, mad.
Arabic 572	Duabas, mad, insane.
Wolof African	Dofe, mad.
Arabic 826	Tayf, madness.
Sanscrit 395	Tvish, violence, fury.
Scotch	Daffin, derangement, frenzy.
Persian 594	Devana, insane, mad, furious.
Greek	Typhonioi, fatuous persons.
German	Toben, to bluster, rage, rave, be delirious.

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No. 29.

French Romn	Mes, bad.
French	Messeoir (messeant, que je messeye, &c.), to be unbecoming or unseemly.
Arabic 1186	Musia, an evildoer.
Arabic 1186	Musai, an evildoer, a sinner, a malefactor.
English	Miss, wicked. (Wright's <i>Obsolete</i> .)
Irish	Meis, bad, wicked.
Gaelic	Meis, bad, wicked.
Gaelic	Measa, worse, worst.
Scotch	Mys, Myss, Mis, evil in a physical sense.
Greek	Musos, Museos, Musei, an abomination, defilement.
Turkish 1033	Masiyyet, plural (page 1029) Maassi, sin, wickedness.
• German	Mausche, a low word spoken in contempt, meaning a Jew.
Egyptian 483	Ssat, to transgress.
Hebrew	Sht or Shat (שח), corrupt; a corrupter. Gen. vi. 12, the earth was <i>corrupt</i> . Ps. xiv. 1, they are <i>corrupt</i> . Daniel ii. 9, lying and <i>corrupt</i> words. Jeremiah vi. 28, they are all <i>corrupters</i> .

- Sanscrit 1013 Sotha, a sinner.  
 Sanscrit 989 Satha, wicked, depraved.  
 Sanscrit 999 Sathya, wickedness, villany.  
 Irish Sath, evil.  
 Irish Saith, vulgar, vile, despicable.  
 Gaelic Saith, vulgar, vile.  
 Irish Siota, vulgar.  
 English Site, shame, disgrace. (*Wright's Obsolete.*)  
 Latin Nævus, Nævi, a fault, a blemish.  
 English Næve, a fault. (*Wright's Obsolete.*)  
 Eregba African Bibi, bad.  
 Manchu Tartar Paipi, a good for nothing man, or thing without use.  
 Sanscrit 565 Papa, bad, wicked, vicious, evil, sin, vice, crime, guilt.  
 Hindu 459 Pap, sin, fault, crime, guilt.  
 Hindu 460 Papi, a sinner, a criminal.  
 Ashanti A. Bebon, guilty.  
 Persian 303 Tabah, bad, wicked.  
 Hindu 628 Taba, bad, wicked.  
 Bornu African Dibi, bad.  
 Gaelic Dubh, wicked.  
 Irish Doibheas, vice, bad manners.  
 Welsh Difanw, despicable, debased.  
 Arabic 360 Tuffan! fie! for shame!  
 Zulu Kafir Diva, a worthless thing.  
 French Romn Devie, trespass.  
 Hebrew Dbh Dabh or Dabah (דבה), infamy.  
     Ezek. xxxvi. 3, an *infamy* of the people.  
 Hebrew Tab (תעב), abominable.  
     Ps. xiv. 1, they have done *abominable* works.  
     Job xv. 16, how much more *abominable*.  
 Hebrew Toabh or Toabah (תועבה), an abomination.  
     Gen. xlv. 34, every shepherd is an *abomination* to the Egyptians.  
     2 Kings xxi. 11, Judah hath done these *abominations*.  
     Proverbs xii. 22, lying lips are an *abomination*
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No. 30.

- Sanskrit 796 Mesha, or 763 Mahisha, name of a demon.  
 Arabic 1186 Missih, Antichrist.  
*Memo*: This is so entered on the page referred to, but, as it is not an usual entry in Arabic dictionaries, I am not sure whether it is warranted.
- Gaelic Muisean, the devil.  
 Irish Meisi, fairy appearances, apparitions, spirits.  
 Swahili A. Mazoka, evil spirits.  
 Egyptian 438 Meska, purgatory.  
 English Shade, a spirit, a ghost.  
 Egyptian Shat, a mystical reptile, one of the enemies of the soul of the deceased; he is mentioned in the 41st chapter of the *Ritual of the Dead*. (See Cooper's *Archaic Dictionary*.)  
 Egyptian Sati, a mystical snake inhabiting the fourth abode, mentioned in the 150th chapter of the *Ritual of the Dead*. (See Cooper's *Archaic Dict.*)  
 Egyptian 487 Sta, a chimera (*viz.* "a fabulous monster with "three heads—that of a lion, of a goat and a "dragon, vomiting flames." See Webster's *Dictionary*.)  
 Egyptian Set, Sut, or Suti, an Egyptian name of Typhon, "the devil of the Egyptians. (See about fifty pages back.)  
 Scotch Sootie, an old term for the devil.  
 Arabic 786 Saaud, name of a mountain in hell.  
 Egyptian Nubi, an Egyptian name of Typhon, "the devil "of the Egyptians." (See about fifty pages [back.]  
 Welsh Bwbach, a hobgoblin.  
 Spanish Pupa, a fairy, a hobgoblin.  
 Swahili A. Pepo, a spirit, a sprite, an evil spirit.  
 German Popanz, old Bogy.  
 Egyptian Baba, Bebon, or Babys, an Egyptian name of Typhon, "the devil of the Egyptians." (See about fifty pages back.)  
 Scotch Bobbie, or Auld Bobbie, a familiar name given to the devil.  
 Tiwi African Bebo, hell.  
 Melon African Babisi, hell.  
 Sanscrit 565 Papa, name of a hell.  
 Irish Taibhse, a vision, phantom or apparition.  
 Gaelic Taibhse, a ghost.

Arabic 296	Tabia, <i>plural</i> Tabiauna, a familiar spirit that attends a man wherever he goes.
English	Dobby, a kind of spirit like the brownie. (Wright's <i>Obsolete</i> .)
English	Duffy, a term for a ghost or spirit among West Indian negroes. (See <i>Slang Dictionary</i> .)
Arabic 826	Tayf, a phantom, spectre. " <i>Tayfun mini'sh</i> "shaytan, a spectre raised by the devil."
Greek	Tiphus, Tiphuos, Tiphui, the nightmare.
Turkish 703	Div, a kind of monster or demon.
Persian 594	Div, or Dev, <i>plural</i> Devan, a devil, demon, ghost, hobgoblin.
Persian 595	Devi, devilishness, demoniacal.
Portuguese	Diabo, the devil.
Egyptian	Tebha, Tipo, Typho, Typhos, Typhœus, or Typhon, "the devil of the Egyptians" with the Greek variations of the name. (See a few pages back.)
Sanskrit 363	Tapana, name of a burning hell.
Sanskrit 369	Tapana, a division of hell.

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 No. 31.

Kota India	Mase, ugly.
Magar Nepal	Mesecho, ugly.
Arabic 1181	Maskh, ugly, misshapen.
Arabic 1186	Masikh, deformed, ugly; a monster.
Sanskrit 786	Mushka, a stout person.
Italian	Moscio, flabby.
Scotch	Sheth, applied to any object that is coarse and ugly.
Swahili A.	Zito, heavy, clumsy, thick.
Arabic 785	Saat, squat, square in stature.
Arabic 405	Satt, <i>plural</i> Sutt, heavy-bellied.
Polish	Zatyc, to grow too fat.
Arabic 808	Zayyat, a corpulent man shaking his body as he walks.
Arabic 808	Zayt, shaking the body when walking from fat or flabbiness.
Gaelic	Sod, a clumsy, awkward, stout, corpulent person.
Scotch	Soudie, a gross, heavy person.
English	Swad, a short fat person.
French Romn	Nabe, or Naveau, one of low stature, a dwarf.
Sanskrit 514	Niv, to become fat or corpulent.
Arabic 1304	Nahb, fatness, a heavy weight or great bulk.

Arabic 212	Babb, a fat youth.
Arabic 260	Bahbahiy, corpulent, large.
Spanish	Papo, a double chin, that fleshy part which hangs down from the chin.
English	Paup, or Paupin, to go awkwardly in walking. (Wright's <i>Obsolete</i> .)
Hindu 593	Phepas, flabby, fat.
Hindu 593	Phepsa, corpulency.
Wolof African	Dufe, fat.
Sanscrit 376	Tiv, to be fat or corpulent.
Burman	Tup, fat.
Hindu 1139	Dhepa, corpulent, bulky.
Fijian	Deba, big-legged or big-handed.
Arabic 556	Dabas, growing fat.
Fijian	Dabosa, stout.
Hindu 1134	Dhabbus, fat, corpulent.
Zulu Kafir	Tupaza, to walk as a short, thick-set person.
Zulu Kafir	Tupana, a short, thick-set person.
Arabic 307	Tabanni, straddling through fatness.

*Memo* : Tebha or Typhon is usually represented on the Egyptian monuments, and in the numerous images of him in the various museums, as a fat dwarf with a pendulous belly and most repulsive aspect, and although there may be some exaggeration, and even an element of caricature, in these pictures, the other words we have quoted for Moses, Set, Nubi and Baba would lead us to conclude that Moses really was as these words describe.

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 No. 32.

Hebrew	Msh or Masah (משח), temptation. Deuteronomy xxix. 3, the great <i>temptation</i> . Ps. xcv. 8, the day of <i>temptation</i> in the wilderness.
Arabic 1207	Muaasi, rebellious.
Swahili A.	Maasi, rebellion.
Turkish 1033	Masiyyet, <i>plural</i> (page 1029) Maassi, rebellion.
Arabic 1127	Mahash, or Mihash, people of different tribes assembling and entering into a league or covenant round a fire.
Arabic 1153	Maza, taking oath.



Spanish	Masa, an agreement made between people for some end.
French Romn	Messe, a brotherhood, an association.
French	Masse, a body, an assemblage.
Hindu 1980	Muwasa, society, fellowship.
Hebrew	Sot (סוֹת), to entice, persuade, stir up. Deut. xiii. 6, <i>entice</i> thee secretly. Isaiah xxxvi. 18, lest Hezekiah <i>persuade</i> you. 1 Kings xxi. 25, whom Jezebel, his wife, <i>stirred up</i> .
Hebrew	St or Sat (שט), revoltors. Hosea v. 2, <i>the revoltors</i> are profound to make slaughter.
Anglo-Saxon	Sceatha, a rebel, adversary or enemy.
Turkish 790	Zidd, a person who opposes anyone.
Hebrew	Sod (סוד), a secret, an assembly. Gen. xlix. 6, come not thou into their <i>secret</i> . Ezekiel xiii. 9, they shall not be in the <i>assembly</i> .
Hindu 1227	Sath, a society.
Mandingo A.	Sutto, an oath.
Sanscrit 1053	Satya, an oath.
Italian	Setta, a plot, conspiracy or combination.
English	Set, a number of persons associated together.
French	Souder, to unite, to consolidate.
French	Soude, united together.
Arabic 1327	Niffah, a meddler, a busybody.
Latin	Novo, to make changes in the state, to make alterations in the public.
Arabic 1304	Nahb, a vow.
Arabic 296	Taaabbi, refusing, resisting, being refractory.
Latin	Tuba, a stirrer up, a fomenter.
Swedish	Tubba, to persuade, entice, decoy or enveigle.
Hindu 1026	Dibhya, or 1084 Divya, an oath.
Fijian	Taba, one party in opposition to another party.
English	Taubase, unruly behaviour. (Wright's <i>Obsolete</i> .)

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 No. 33.

English	Mess, a gang or company. (Wright's <i>Obsolete</i> .)
French Romn	Mase, or Masse, a troop, company or assemblage.
French	Masse, a body, assemblage, mob.
Italian	Mazzocchio, a crowd, multitude, band.
Sanscrit 786	Mushka, a crowd.

Fijian	Masa, a noise of a great number of people talking, as of warriors.
Arabic 1193	Mashiha, confusion.
Latin	Misceo, to put into confusion, to embroil.
English	Muss, a confused struggle. ( <i>Webster's Dictionary</i> by Goodrich and Porter.)
English	Muss, a scramble.
Egyptian 472	Saut, a follower.
English	Suit, a company of attendants or followers. ( <i>Webster's Dict.</i> , by Goodrich and Porter.)
French	Suite, a train of attendants, retinue.
English	Suite, the retinue or attendants of a distinguished personage. ( <i>Webster's Dictionary</i> by Goodrich and Porter.)
Norman	Siut, train, followers.
Arabic 780	Satt, a body of men.
Arabic 780	Sitt, a crowd, a company.
Arabic 720	Sawad, a great number, a multitude of people.
English	Swad, a crowd (a New England word).
Anglo-Saxon	Sweet, a crowd, multitude.
Hindu 1227	Sath, a company.
Irish	Saith, a crowd, a multitude.
Irish	Saithe, a host, a multitude.
Gaelic	Saith, a multitude.
Turkish 787	Sit, a noise, a sound.
Swahili A.	Sauti, voice, sound, noise.
Arabic 780	Satt, clamour, loud noise.
Scotch	Soudy, a heterogeneous mixture, a hodge-podge.
Quichua Peru	Satini, to jumble.
Latin	Nubes, Nubis, Nubi, a vast multitude.
Greek	Nephos, Nepheos, Nephei, a dense throng.
Sanscrit 503	Nivaha, a multitude, a quantity.
Arabic 1327	Nafiy, camp followers, the meaner sort of attendants.
Persian 1340	Nuf, the noise of a multitude.
Persian 1340	Nufa, a loud noise, a clamour, the confused noise of a multitude.
Arabic 1300	Nubuh, the clamour or noise of a crowd, a multitude, a mob.
Zulu Kafir	Bibe, to appear in great numbers.
New Zealand	Pepe, to be close together.
Arabic 215	Bahbahat, a crowd, a multitude.
Arabic 215	Bahbashat, a being collected together.
Arabic 243	Baabaat, the confused noise of a mixture of voices.

- Turkish 796 Taife, a set or body of men.  
 Hindu 1432 Taifa, people, a troop, a band.  
 French Romn Tuffe, a troop, assemblage, or company.  
 Arabic 812 Taban, a great concourse of people.  
 Arabic 556 Dibs, or Dabs, a multitude of men.  
 Arabic 811 Tabsh, men, a body, a troop.  
 Arabic 296 Taabish, collecting, assembling.  
 Arabic 397 Tahabbush, assembling, being collected.  
 Arabic 307 Tabawwush, men being mixed together.  
 New Zealand Topuni, together, in a body.  
 Manchu Tartar Tebe Tabe, pele-mele, all of a heap.  
 New Zealand Tapuai, the sound of footsteps.  
 French Romn Tabus, all kinds of noise, hubbub, the noise of a dispute, a deafening uproar.  
 Greek Doypos, Doypou, Doypo, the hum of a multitude, a roar or din (as of war).  
 Persian 395 Tufan, the confused hum of men.

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 No. 34.

- Turkish 1009 Messa, the evening.  
 Hindu 1893 Masa, evening.  
 Assyrian Musu, night.  
 Gurung Nepal Mhois, night.  
 Circassian 164 Mezahshe, dark, dusky, obscure.  
 Circassian 164 Meysashey, or Mezahshe, darkness.  
 Hebrew Mhsk or Mahsak (משך), in darkness, in the dark.  
     Ps. lxxxviii. 6, thou hast laid me *in darkness*.  
     Isaiah xxix. 15, their works are *in the dark*.  
 Hebrew Mss or Masas (משש), to feel, search, grope.  
     Genesis xxvii. 12, my father, peradventure, *will feel me*.  
     Genesis xxxi. 34, and Laban *searched* all the tent.  
     Deut. xxviii. 29, thou shalt *grope* at noon-day as the blind *gropeth* in darkness.  
     Job xii. 25, they *grope* in the dark.  
 Sanscrit 752 Mas, to buzz, sound, hum, make a noise.  
 Sanscrit 752 Masa, Masas, a humming, a buzzing.  
 Latin Musso, to make a low buzzing noise, as bees do at night, to be silent from fear or interest.  
 Fijian Masa! be silent!

English	Mush, silent, quiet. (Wright's <i>Obsolete</i> .)
Mandingo A.	Sutto, night.
Kabunga A.	Suto, night.
Balali Nepal	Setta, night.
Italian	Zitto! hush! silence! hush there!
Italian	Sta! silence! hush!
Irish	Sit! an interjection, silence!
Greek	Nephos, Nepheos, Nephei, darkness, gloom.
Wolof African	Nopi, silent.
Orungu A.	Pepe, night.
Swahili A.	Papasa, to feel, to grope.
Arabic 360	Tiffan, a seasonable time.
Anglo-Saxon	Daefe, fit, convenient.
Zulu Kafir	Tuba, an opportunity, an opening for doing a thing.
Greek	Topos, Topou, Topo, an opportunity.
Arabic 824	Tufan, a very dark night.
Irish	Dubhan, darkness.
Gaelic	Dubhan, darkness.
Mandingo A.	Dibi, dark.
Manchu Tartar	Tobonio, an entire night, all one night.
Hindu 746	Tipna, to grope, to feel.
German	Tappen, to grope about.

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No. 35.

Arabic 1190	Mashz, snatching.
Arabic 1190	Masha, seizing, carrying off.
Arabic 1198	Musuh, carrying away.
Ako African	Musahu, to take away.
Hebrew	Msa or Masa (משא), to carry away; a burden. 2 Chron. xx. 25, jewels more than they could <i>carry away</i> . 2 Chron. xxxv. 3, a <i>burden</i> upon your shoulders. Numbers iv. 19, every one to his service and to his <i>burden</i> .
Swahili A.	Mzigo, <i>plural</i> Mizigo, a burden, a load.
Italian	Mazzo, a bundle.
Spanish	Mazo, a bundle, a number of things tied up together.
Gaelic	Maois, a burden, pack or bag.
Irish	Maois, a pack or bag.
Hebrew	Msosh or Masosh (משושה), a spoil. Isaiah xlii. 24, who gave Jacob for a <i>spoil</i> .

- Hebrew Mssh or Masash (משש), a spoil, booty.  
 2 Kings xxi. 14, a *spoil* to all their enemies.  
 Jerem. xxx. 16, they that spoil thee shall be a *spoil*.  
 Zeph. i. 13, their goods shall become a *booty*.  
 Hab. ii. 7, thou shalt be for *booties*.
- Arabic 1154 Muzia, a robber, a carrier-off.  
 Sanscrit 786 Mush, to rob, plunder, carry off.  
 Sanscrit 789 Mush, to steal.  
 Sanscrit 798 Mosha, Moshas, a thief, robber, plunderer; robbery, theft, stolen property.  
 Sanscrit 789 Mushaka, a thief.  
 Scotch Mouze, to plunder clandestinely.  
 German Mausen, to filch, to pilfer.  
 German Mauser, a thief.  
 Arabic 686 Saht, making unlawful gain.  
 Arabic 686 Suht, unlawful gain, wealth carried off.  
 Persian 683 Sitadan, to take, to carry away.  
 Persian 683 Satadan, to take away, to carry off.  
 Greek Satto, to pack or load a beast of burden, to load heavily.  
 Sanscrit 1155 Syuta, Syuti, or Syota, a bag or sack of coarse canvas.  
 Circassian 137 Shatey, a pack.  
 Egyptian 507 Set, to steal.  
 Haussa A. Sahtah, a robber.  
 Haussa A. Sehtah, theft.  
 Wolof African Sathie, a robber, a thief.  
 Wolof African Sathia, to steal, to rob.  
 Sanscrit 999 Sathya, dishonesty.  
 Hebrew Sd or Sad (שד), spoil, robbery.  
 Ezekiel xlv. 9, violence and *spoil*.  
 Proverbs xxi. 7, *the robbery* of the wicked.
- Egyptian 442 Nehp, to seize.  
 English Nab, to catch suddenly, to seize by a sudden grasp.  
 Swedish Nappu, to snatch or seize anything hastily.  
 Swedish Knippa, a bundle.  
 Danish Knippe, a bundle of anything.  
 Scotch Nip, to carry off cleverly by theft.  
 English Nip, to steal; also a pickpocket. (Wright's *Obsolete*.)  
 English Nab, to steal, to pilfer. (Wright's *Obsolete*.)

- Javanese Nayab, an open-day robber. (Crawfurd's *Malay Dict.*, page 119, vol. ii.)
- Turkish 1077 Nahib, a plunderer.
- Turkish 1098 Nehb, a plundering, taking as pillage or booty.
- Arabic 1297 Nahib, a seizer, snatcher, spoiler.
- Arabic 1342 Nahb, seizing, snatching, spoiling, carrying off; rapine, plunder.
- Arabic 1342 Nuhba, plunder.
- Arabic 1341 Nahb, *plural* Nihab, spoil.
- Arabic 1341 Nahhab, a plunderer, a spoiler.
- Persian 1344 Nahiba, spoliation.
- Hindu 2098 Nahb, rapine, plunder, spoil.
- English Bob, to gain by fraud.
- Zulu Kafir Bopa, to truss or pack up as a burden.
- New Zealand Pupu, to tie up in a bundle.
- Hindu 371 Boba, a bundle.
- Malayan 30 Baban, a burden, load, pack, bundle.
- Zulu Kafir Pubuza, to take by violence.
- Irish Bibhsa, deprivation.
- Accadian Tab, or Tap, to seize.
- Arabic 819 Tafh, carrying off.
- Hebrew Tps or Tapas (טפס), to surprise, to lay hold on, to take.  
 Jerem. xviii. 41, the strongholds *are surprised*.  
 1 Kings xiii. 4, saying, *Lay hold on him*.  
 Joshua viii. 8, when *ye have taken* the city.
- Zulu Kafir Twapa, to take improperly as food, cattle, &c.
- New Zealand Tupua, thievish.
- French Tapon, a bundle.
- Fijian Daba, to do up in parcels.
- Arabic 572 Duabus, dishonest.
- German Dieb, a thief.
- Dutch Dief, a thief, a robber.
- Dutch Dieven, thieves.
- Anglo-Saxon Thiofian, to thieve.
- Anglo-Saxon Theaf, Theof, or Thef, a thief.  
 Friesic—Tiaf.
- Danish Tyv, a thief.
- English Thief, one who secretly, unlawfully and feloniously takes the goods or personal property of another.
- Ashanti A. Tofu, dishonest.
- Icelandic Thyfi, stolen goods.

## No. 36.

Hindu 1857	Mahash, wealth, goods.
Malayan 323	Mas, gold.
Housa African	Measeki, rich.
Egyptian 573	Shaut, to succeed.
Sanscrit 1000	Sata, prosperous.
Swahili A.	Sitawi, to flourish.
Swahili A.	Zidi, to increase.
Turkish 725	Ziyade, an increase or augmentation.
Sanscrit 1115	Siddhi, prosperity, success, well-being.
Hindu 1290	Sad, prosperity.
Zulu Kafir	Sada, abundance.
Arabic 720	Sawad, great riches.
Irish	Sed, wealth.
Irish	Sead, substance, goods.
Irish	Seoid, property of any kind, jewels, &c.
Anglo-Saxon	Scaet, property, goods, substance.
Anglo-Saxon	Sceat, treasure, money.
Irish	Saith, riches, treasure, store of money.
Gaelic	Saith, a treasure.
Arabic 1337	Nawb, success.
Arabic 1293	Naaf, being fortunate.
Arabic 1346	Nayf, or Nayyif, excess, surplus, redundancy.
Guresa African	Nab, rich.
Egyptian 451	Nebu, or Neb, gold.
Swedish	Nipp, trinkets.
Arabic 215	Bahbahiy, affluent.
Basa African	Bobenie, rich.
Scotch	Pappant, wealthy.
Ako African	Pupwaw, abundant.
Manchu Tartar	Pobai, precious things, such as the jewels and seal of the emperor.
Hindu 372	Boba, goods and chattels, property.
Hindu 281	Bibhau, wealth, substance, property.
New Zealand	Taputapu, property, goods.
New Zealand	Tupu, to increase; growing.
Fijian	Tubu, to increase.
Cornish	Teva, or Tivia, to grow, to increase. (Borlase.)
Welsh	Twf, a growth, an increase.
Welsh	Tyfu, to grow, to cause to grow.
Welsh	Tafu, to overspread, to spread.
Welsh	Tawf, an extended state.
Welsh	Tefu, to become spread.
Arabic 818	Tifah, plenitude, fulness.

Welsh	Dyfwyaw, to increase, to multiply.
Latin	Dives, rich, wealthy.
French Romn	Device, riches, abundance.
Italian	Divizia, or Dovizia, riches, affluence.
Sanskrit 424	Duvas, wealth.
Sanskrit 367	Tavyas, rich, powerful.
Sanskrit 367	Tavisha, gold.
Adirar African	Teheb, gold ; <i>Beran</i> , African, the same.
Swahili A.	Thabahu, gold.
Persian 295	Taba, or 549 Daba, gold.
Baga African	Tabona, gold.
Sanskrit 363	Tapaniya, gold.
Arabic 574	Dafaain, treasures.
Hindu 1049	Dafain, hidden treasures.
Hindu 1050	Dafina, buried or hidden treasure, a hoard.
Turkish 689	Define, buried treasure.

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No. 37.

Arabic 1193	Mashy, being rich in cattle.
Arabic 1080	Mashi, rich in flocks.
Arabic 1267	Mawashi, quadrupeds, especially camels, sheep, cows, calves and other similar cattle.
Hindu 1980	Mawashi, cattle.
Turkish 1060	Mewashi, cattle.
Arabic 1277	Maweshi, a drove of oxen.
Hindu 1997	Maweshi, a herd of oxen.
Bambarra A.	Missi, an ox.
Japanese	Meusi, a cow.
Bambarra A.	Misi-musu, a cow.
Bodo Bengal	Musho, a cow.
Garo Bengal	Mashu, a cow.
Kachari B.	Moshu, a cow.
Pahri Nepal	Mosa, a cow.
Chepang N	Mosya, or Moshya, a cow.
Anglo-Saxon	Mesa, a cow.
Egyptian 431	Mas, a calf.
Greek	Moschas, a heifer.
Greek	Moschos, Moschou, Moscho, a calf.
Gaelic	Maoiseag, a heifer.
Arabic 1212	Maaaz, being rich in goats.
Arabic 1212	Miaza, a herd of goats.
Arabic 1212	Miazaa, the goat species.
Arabic 1080	Maaiz, or 1212 Maaz, a goat.



- Chepang N. Mesya, a goat.  
 Gaelic Miseach, a kid, a goat.  
 Irish Miseach, a young kid.  
 Persian 1285 Mesh, a sheep or ram.  
 Sanscrit 796 Mesha, a ram, wether, sheep or ewe.  
 Greek Sitta, Sitte, Psitta, or Psutta, a cry of drovers to urge on or guide their flocks; it is still used in Lower Italy—St!  
 Arabic 783 Sadia, plural Sudua, a flock.  
 Irish Sath, a drove, a flock.  
 Zulu Kafir Sutu, cattle from the Basuto country.  
 Burmese Sawt, a beast. (*Tai nay* dialect; *Asiatic Researches*, v. 228.)  
 Gaelic Seod, a cow. [searches, v. 228.)  
 Irish Sed, or Seod, a cow.  
 Icelandic Saudr, or Sauthr, a sheep; as,—“*Saud* or “*Sauth-hus*, sheep-pens; *Saud* or *Sauth-reki*, “a sheep-driver.”  
 German Zade, a sheep.  
 Egyptian 449 Nuhbu, calves.  
 Koama African Naba, a bull.  
 Hwida African Nyibu, a cow.  
 Mose African Nafu, a cow.  
 Irish Buaibh, a cow.  
 Koama African Pieba, a ram.  
 Kasm African Pabea, a ram.  
 Yula African Pebea, a ram.  
 Koama African Boba, a buck.  
 Bulanda A. Bobo, a buck.  
 Irish Babhun, an inclosure for cattle.  
 Egyptian 513 Tebu, cattle.  
 Egyptian 512 Teb, cattle, beasts.  
 Hindu 1072 Dawabb, cattle.  
 Irish Dabh, a cow.  
 Mano African Dipe, a bull.  
 English Tib, a calf. (*Wright's Obsolete.*)  
 Zulu Kafir Tebe, a new-born calf.  
 Arabic 307 Tabia, plural Tibaa, a calf one year old.  
 Egyptian 528 Tefa, a fat ox or heifer, a cow.  
 Undaza A. Taba, a buck.  
 Scotch Tip, or Teep, a ram.  
 English Teap, a tup or ram. (*Wright's Obsolete.*)  
 English Tup, a ram.  
 English Thave, or Theave, an ewe of the first year.  
 Arabic 574 Difaa, a kind of sheep.  
 Cornish Davaz, a sheep. (*Borlase.*)

No. 38.

- Hebrew Mos (מוֹשׁ), to depart.  
Numbers xiv. 44, and Moses *departed* not.
- Hebrew Moza (מוֹצֵא), to go out.  
Numbers xxx. 12; whatsoever *proceeded out* of her lips.  
Numbers xxxiii. 2, Moses wrote *their goings out*.  
Numbers xxxiii. 2, their journeys according to *their goings out*.  
Deut. viii. 3, every word that *proceedeth out*.  
Deut. xxiii. 23, that which *is gone out*.
- Arabic 1198 Musua, going off.
- Arabic 1198 Musuh, going.
- Arabic 1080 Masia, going away, departing.
- Welsh Mas, a departure, a going forward.
- Welsh Masu, to depart, to proceed.
- Cornish Mos, Moz, or Mouas, to go. (Borlase.)
- Arabic 1080 Mazi, quick, fleet, expeditious.
- Arabic 1186 Mushaaat, getting the start of.
- Italian Mossa, start, the first motion of anything, movement.
- Italian Mosse, the starting-place.
- Arabic 1285 Mayz, removing from place to place.
- Assyrian Masakhu, removal.
- Hebrew Msa or Masa (מַסָּע), a journey.  
Exodus xvii. 1, after their *journeys*.  
Exodus xl. 36, Israel went onward in their *journeys*.  
Exodus xl. 38, throughout their *journeys*.  
Numbers x. 2, the *journeying* of the camps.  
Numbers xxxiii. 1, the *journeys* of the children of Israel.
- Arabic 1185 Musuh, travelling, roaming.
- Egyptian 423 Masha, to walk.
- Hindu 1911 Mashi, walking, going.
- Arabic 1193 Mashy, walking, going.
- Arabic 1080 Mashi, a pedestrian.
- Turkish 1020 Meshy, the act of walking.
- Turkish 968 Mashi, anything walking, a pedestrian.
- Hebrew Msk or Masak (מַשַּׁק), running to and fro.  
Isaiah xxxiii. 4, as the *running to and fro* of locusts.

- English Maze, a labyrinth, a winding and turning, an intricate road.
- Turkish 756 Shud, departure, going away.
- Egyptian 578 Shet, to separate.
- German Scheiden, to separate, to part.
- German Scheide, the point of separation.
- English Shed, to separate. (*Wright's Obsolete.*)
- Turkish 720 Zad, provisions for a journey.
- Hebrew Zad (זָד), to go, to march.  
 2 Sam. vi. 13, when they that bare the ark  
*had gone.*  
 Prov. vii. 8, *he went* the way to her house.  
 Judges v. 4, when *thou marchest* out of the field.  
 Hab. iii. 12, thou *didst march* through the land.
- Sanscrit 991 Sad, to go.
- English Set, to begin a journey; as, "the king is *set* from "London." This is obsolete, we now say to *set out*, but it is still used thus: the current *sets* westward, the tide *sets* to the east.
- Egyptian 488 Suaut, to pass, to go along.
- Sanscrit 989 Sath, to go, move.
- Egyptian 502 Setha, to remove.
- Sanscrit 1130 Suta, gone, departed.
- Arabic 726 Siyahat, travelling, moving; a journey.
- Anglo-Saxon Sith, a journey, expedition, moving or departing.
- English Sith, a way, a journey. (*Wright's Obsolete.*)
- Irish Saod, a journey, a track.
- Gaelic Saod, a journey or track.
- Welsh Sid, a wind, a round, a circling.
- Irish Sodh, a turning, winding.
- Hebrew Sot (סוֹט), to go to and fro.  
 Numbers xi. 8, the people *went about.*  
 Job i. 7, *going to and fro* in the earth.  
 Jerem. v. 1, *run to and fro.*
- Egyptian 443 Nif, to pass.
- Zulu Kafir Nyiba, to go off shamefaced, to slink away.
- Persian 1344 Nahib, or Nihib, haste, expedition.
- Arabic 1304 Nahb, walking, going, travelling.
- Arabic 1300 Nabw, retiring, receding.
- Arabic 1300 Nubua, going from one country to another.
- Arabic 1300 Nabia, one who migrates from place to place.
- Zulu Kafir Pepa, to avoid, escape, dodge, evade.
- Tuluva India Popuna, to go.

- Swahili A. Pupa, eagerness, excessive rapidity.  
 Greek Bibao, Bibon, Bibosa, &c., to stride, to take long strides.  
 Irish Beabhar, a rover. (Appendix.)  
 Icelandic Bobbi, a puzzle (in this sense: *Komast i bobba*, to get into a puzzle).  
 Arabic 303 Tabayun, going away.  
 New Zealand Tahapa, to pass.  
 New Zealand Tipi, to be swift.  
 Irish Tap, quick, swift.  
 Irish Top, sudden, quick.  
 Hebrew Dhp or Dahp (דָּחַף), to hasten.  
 Est. iii. 15, went out, being *hastened*.  
 2 Chron. xxvi. 20, *hasted* also to go out.  
 Galla African Daffe, hastily.  
 Galla African Duffe, quick, quickly.  
 English Tivy, quickly. (Wright's *Obsolete*.)  
 English Tivy, with great speed.  
 Arabic 392 Tawhif, making haste.  
 Arabic 819 Tafwiz, departing.  
 Arabic 819 Tafh, departing, going away.  
 French Romn Diffuir, to evade, to elude, to escape or abscond.  
 (Supplement.)  
 Arabic 575 Dafn, running off.  
 Sanscrit 455 Dhav, to proceed quickly, flee, go, move, glide.  
 Arabic 552 Dafih, a traveller.  
 English Doff, to remove. (Wright's *Obsolete*.)  
 Welsh Dyffo, a retreating.  
 Welsh Dyfian, to move slowly on.  
 Hausa A. Tifia, or Taffi, to walk.  
 Arabic 364 Tafwiz, travelling through the desert.  
 Latin Devius, Devia, wandering out of the way, straggling, bewildered.  
 French Devier, Deviant, Devie, to deviate, to swerve.  
 French Devoyer, to mislead, to lead the wrong way; *se devoyer*, to lose one's way, to go astray.  
 French Devoye, stray sheep.  
 Turkish 805 Tawf, a circumambulation.  
 Turkish 802 Tawaf, a circumambulation, a processional circumambulation.  
 Arabic 823 Tawaf, circumambulating.  
 Arabic 823 Tawwaf, one who goes round and round and gads about.  
 Arabic 824 Tawf, going round, circumambulating, going all about or everywhere.

- Arabic 824 Tawafan, going round, circumambulating.  
 French Romn Toupiner, to march, to turn round.  
 French Romn Toupier, to turn about, to go and come without any object.  
 Zulu Kafir Tyoba, to be restless and unsettled, as a man travelling from place to place.

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 No. 39.

- Egyptian 469 Mas, to conduct along. (Vol. I.)  
 Egyptian 470 Ms, to conduct, to escort. (Vol. I.)  
 Egyptian 484 Ssat, or 510 Sat, to lead.  
 Egyptian 485 Set, to conduct, to lead.  
 Sanscrit 503 Nivah, to bring or lead near, to carry, to support.  
 Sanscrit 503 Nivaha, leading down.  
 Arabic 812 Taby, guiding, leading.  
 Arabic 363 Tafsia, leading out.

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 No. 40.

- Swedish Mase, a bog, a quagmire.  
 English Mizzy, a bog or quagmire.  
 English Moss, a bog.  
 Scotch Moss, a marshy place.  
 Danish Mose, marshy land.  
 English Mesh, a marsh. (Wright's *Obsolete*.)  
 French Romn Mossu, or Moussu, covered with moss. (Supplement.)  
 Arabic 1286 Miaas, soft sand.  
 Arabic 1198 Masis, moist earth or sand.  
 Arabic 1080 Masia, salt (water), small in quantity and muddy.  
 Egyptian 571 Shet, a pool or pond.  
 Egyptian 579 Shet, a pool, a ditch.  
 Egyptian 579 Sheti, or 567 Shat, a ditch.  
 French Romn Nefe, land situated between two arms of a river, a marsh.  
 English Neap, low water.  
 Hindu 252 Bapi, a pond or pool.  
 Chaldee Bib, a ditch. (Bunsen, v. 751.)  
 Fijian Tuvu, fresh water within salt-water mark.  
 Fijian Tovo, a ditch, a place cut in the ground for water to run in.

Greek	Tiphos, Tipheos, Tiphei, standing water, a pond or pool.
Greek	Tiphios, Tiphia, Tiphion, belonging to a <i>Tiphos</i> , marshy.
Icelandic	Dapi, a pool.
Scotch	Dib, a small pool of rain water.
English	Dub, a pool of water. ( <i>Wright's Obsolete.</i> )
Fijian	Tobu, a hole in a watercourse, a pool.
Swahili A.	Tope, much mud.
New Zealand	Taipu, land by the seaside.
English	Dobbin, sea gravel and sand. ( <i>Wright's Obsolete.</i> )

No. 41.

Circassian 166	Meyzzey, a desert or wilderness.
Arabic 1127	Mahhas, a desert requiring much exertion to cross.
Arabic 1212	Muaz, hard, stony places.
Arabic 1212	Maazaa, ground of a hard consistence.
Arabic 1187	Mushash, roads through loose earth and soft stones.
Ashanti A.	Musiawa, gravel.
Penin African	Mose, sand.
Arabic 1280	Mahsaa, (ground) bare of herbage.
Welsh	Maes, an open region.
Arabic 686	Saht, a desert of fine light soil.
Persian 673	Sad, a desert.
Arabic 798	Sayhud, a desert without water.
Egyptian 567	Shat, sand.
Arabic 739	Shata, a rough place, the opening of a valley.
Persian 263	Biyaban, a desert.
Arabic 257	Bawbat, a desert, a solitude.
Hindu 439	Beaban, Bayaban, or Biyaban, a desert or wilderness.
Turkish 550	Beyaban, the desert, a wilderness, the wilds.
French Romn	Tope, uncultivated land, a common.
Arabic 556	Dabah, a sandy place.
Arabic 812	Tiba, a place of little water.
Spanish	Toba, a soft gritty stone.
Latin	Tophus, Tophi, a sandstone which may be easily rubbed to crumbs.
French	Tuffeau, tuf or tufa.
English	Toph, Tufa, or Tophin, a kind of sandstone.
Italian	Tufo, a kind of porous ground.

## No. 42.

- Arabic 1187 Mushash, mountains wherein are land springs.  
 Egyptian 428 Masu, to dip.  
 Arabic 1183 Masak, a place which holds water.  
 Arabic 1198 Muzaz, brackish and undrinkable water.  
 Arabic 1185 Masus, brackish, not salt or fresh.  
 Arabic 404 Satt, a fissure in stone.  
 Anglo-Saxon Seath, a well or pit.  
 Arabic 723 Sawt, a place where water collects, remains in a well.  
 Arabic 720 Suaad, a distemper produced by drinking brackish water.  
 Arabic 721 Sawd, drinking water on which there is a yellow tinge.  
 Egyptian 376 Beb, a well.  
 Arabic 200 Baba, he dug a pit.  
 Fijian Toyovu, brackish; also a hole or well of brackish water.  
 Hindu 1130 Doba, a reservoir.  
 Cornish Dippa, a pit.  
 Arabic 574 Difan, *plural* Dufun, or 575 Dafin, *plural* Dufanaa, a concealed well or pit.  
 Icelandic Dyfa, to dip.  
 English Deeve, to dip. (*Wright's Obsolete.*)  
 Italian Tuffare, to dip, duck or immerse.  
 Italian Tuffo, immersion.  
 German Tupven, to dip. (*Flugel's Dict., Leipzig, 1874.*)  
 Danish Dypper, to dip.  
 Anglo-Saxon Dyppan, to dip, to immerge.  
 Dutch Doopen, to dip, plunge.  
 Dutch Dooper, a dipper.  
 Swedish Doppa, to dip, to immerge.  
 English Dip, to take up water or other fluid by immersing a ladle or such like vessel in it.

## No. 43.

- Egyptian 425 Masha, an archer.  
 Hebrew Msa or Masa (מסא), a dart.  
     Job xli. 26, the spear and *the dart*.  
 Wun African Mosako, a quiver.  
 Puka African Masi, a spear.  
 Housa African Masi, a spear; *Kadzina*, African, the same.

- Fulah African Massi, a lance.  
 Zulu Kafir Mese, a sword.  
 Arabic 1080 Mazi, a sword.  
 Arabic 1078 Maziy, arms or armour.  
 French Masque, a mask or vizor.  
 Malayan 340 Musuh, the enemy, a hostile opponent, whatever commits ravages.  
 Turkish 1062 Muezzi, that which gives pain, causes trouble or annoyance.  
 English Muss, to throw into confusion or disorder. (Webster's *Dictionary* by Goodrich and Porter.  
 Turkish 1062 Muhish, that which frightens or terrifies ; frightful, terrific.  
 Norman Mesch, mischief.  
 Arabic 1271 Muazi, noxious, troublesome, hurtful, pernicious.  
 Hindu 1985 Muzi, noxious, troublesome.  
 Arabic 1201 Maziz, afflicting.  
 Ibu African Miusi, to waste.  
 Sanscrit 786 Mus, to destroy.  
 Hebrew Msoah or Masoah (משואה), desolate, desolation. Job xxx. 3, *desolate* and waste. Zephaniah i. 15, a day of wasteness and *desolation*.  
 Greek Satto, to be armed or harnessed.  
 Egyptian 502 Seti, an arrow.  
 Bamom A. Dset, an arrow  
 Italian Saetta, an arrow.  
 Bask Sayeta, an arrow.  
 French Saette, an arrow.  
 French Romn Saete, or Seete, an arrow.  
 Egyptian 487 Suti, to injure.  
 Sanscrit 1052 Satt, to injure.  
 Swahili A. Seta, to crush.  
 Turkish 731 Sutuh, trouble, affliction.  
 Egyptian 502 Suta, to expel.  
 Zulu Kafir Xotya, to drive, chase, drive away, dispel, banish.  
 Hebrew Sht or Shat (שחט), to destroy. Gen. vi. 17, *to destroy* all flesh. Joshua xxii. 33, *to destroy* the land. Judges xx. 42, the cities they *destroyed*.  
 Egyptian 484 Set, to terrify, to destroy.  
 Egyptian 473 Sati, to annihilate.  
 Egyptian 511 Suti, to destroy.



- Sanscrit 1102 Sati, destruction.  
 Sanscrit 1132 Suda, destruction, massacre.  
 Hebrew Sod (שׂוּד), to waste.  
     Ps. xci. 6, the destruction that *wasteth*.  
 Hebrew Zdh or Zadh (צָדָה), destroyed.  
     Zeph. iii. 6, their cities *are destroyed*.  
 Hebrew Sd or Sad (שָׂד) desolation, destruction.  
     Isaiah xli. 19, *desolation* and destruction.  
     Proverbs xxiv. 2, their heart studieth *de-*  
     *struction*.  
 Hebrew Sat (שָׂאָה), desolation.  
     Lam. iii. 47, *desolation* and destruction.  
 LohorongNep. Nobe, an arrow.  
 Alege African Neba, an arrow.  
 Sanscrit 468 Nabh, to hurt, injure, destroy.  
 English Nip, to blast, to kill or destroy.  
 Turkish 1077 Naibe, a misfortune which befalls.  
 Eskimo Nappiw-ok, it is broken.  
     *Memo*: "Ok" is a conjugational terminal  
     of verbs in this language.  
 Latin Nubes, Nubis, Nubi, terror, confusion.  
 Coptic Nehf, expulsion. (Bunsen, v. 760.)  
 Turkish 1089 Nefy, an exiling, exile, banishment.  
 Arabic 1326 Nafy, banishing, exiling.  
 Arabic 1326 Nafw, the act of driving away.  
 French Romn Bibaus, or Bibaux, foot soldiers who in former  
     times fought with a cross-bow and lance.  
 French Romn Paffus, a sort of weapon.  
 Greek Phobeo, to strike with fear, to terrify, to dis-  
     may.  
 Sanscrit 565 Papa, mischievous, destructive.  
 Gaelic Baobhai, fearful, destructive.  
 Zincali Babinar, to extinguish.  
 French Romn Tuffes, a kind of soldiers.  
 Anglo-Saxon Thufe, a standard.  
 Anglo-Saxon Thuuf, a banner.  
 Landoma A. Defa, war.  
 Mose African Tapo, war.  
 Pika African Taba, a quiver.  
 Alege African Deba, an arrow.  
 Mose African Tapo, a bow.  
 Gurma A. Debani, *plural* Debana, a bow.  
 Bagbalan A. Tiben, a spear.  
 French Romn Tapineis, a conflict, a combat.  
 Gaelic Deabh, to battle, to encounter.

Arabic 557	Duhab, or Dabh, driving, impelling, thrusting.
Swahili A.	Toboa, to break through.
Sanskrit 402	Dabh, to hurt, injure.
Sanskrit 402	Dabha, injuring, hurting.
Sanskrit 363	Tap, to cause pain, to injure, hurt, damage, spoil.
Sanskrit 378	Tup, or Tuph, to injure, hurt.
Danish	Tab, loss, damage, hurt.
Turkish 589	Tab, trouble.
Swahili A.	Taabu, trouble.
Swahili A.	Taabisha, to trouble, to annoy.
Galla African	Dibbisse, to alarm.
Sanskrit 363	Tapana, causing pain or distress.
Irish	Tafan, expulsion. (Appendix.)
Irish	Taifneadh, banishing.
Irish	Taifnim, I banish, I expel.
Turkish 681	Dafi, one who repels or expels.
Hindu 1016	Dafi, repelling, driving away.
Arabic 574	Difaa, driving away, spurning.
Arabic 574	Daffaa, one who repels with violence.
Turkish 689	Def, a repelling or driving away.
Welsh	Daif, <i>plural</i> Deifion, a nip or blast, a blasting or nipping.
Welsh	Dif, a cast-off, ejection.
Welsh	Difa, to consume, make an end of, destroy, devour, waste.
Welsh	Difa, annihilation, end, destruction.
Arabic 360	Tafani, a destroying each other in war.
Quichua Peru	Tupani, to rend.
Swahili A.	Tapanya, to scatter.
Swahili A.	Tapanyatapanya, to waste.
Hindu 1125	Dubana, to demolish, ruin, destroy.
Sanskrit 402	Dabh, to destroy.
Arabic 302	Tabb, destruction, ruin, damage, perdition.
Persian 303	Tabah, destroyed, ruined, laid waste.
Egyptian 517	Tepi, a devourer.
Turkish 570	Tebah, spoilt, ruined, destroyed.
Hebrew	Tbosh or Tabosah (תבוֹשָׁה), destruction. 2 Chron. xxii. 7, the <i>destruction</i> of Ahaziah.

Referring to the Egyptian words *Suti*, "to destroy," and *Suta*, "to expel," above quoted, and to the general tendency of this group of words, we have only to read the two following injunctions in the books of Moses, to see how perfectly these

words accord with his acts, and express by his *alias* the orders recorded by himself as given to his followers, namely—

“Thou shalt *utterly destroy* the Hittites and the Amorites, the Canaanites and the Perizzites, the Hivites and the Jebusites.” (Deut. xx. 17.)

“I will deliver the inhabitants of the land into your hands, and ye shall *drive them out.*” (Exodus xxiii. 31.)

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No. 44.

Arabic 1134	Muhsi, a numberer, a writer.
Spanish	Mesa, the table of accounts of the rents of churches, prelates, &c.
Arabic 1191	Mashk, writing, drawing the letters.
Hindu 1905	Masi, ink.
Sanscrit 752	Masi, ink.
Italian	Museo, a library.
Latin	Museum, Musei, a library or study, a place of resort for the learned.
Egyptian 574	Shaut, 567 Shat, or 505 Sshet, a book.
Greek	Schede, a tablet or leaf.
Latin	Scheda, a scroll, a parchment, a sheet or leaf.
English	Sheet, a broad piece of paper as it comes from the maker.
Arabic 720	Sawad, a rough draft, reading.
Assyrian	Sutu, a library.
Turkish 768	Satmak, to narrate, to relate with an air of confidence.
Assyrian	Nabu, to proclaim.
Persian 1300	Nubi, the Word of God, the Koran.
Arabic 212	Babniy, name of a collector of traditions.
Italian	Bibbia, a long story, the Bible, Holy Writ or Scripture.
Arabic 200	Bab, the chapter of a book.
Turkish 521	Bab, a chapter.
Hindu 251	Bab, a chapter, section or division of a book.
Polish	Popis, a census.
ManchuTartar	Tabou! or Tebou! reckon up! count!
ManchuTartar	Taboumbi, to reckon up or count how many men and things there are, to count or muster the guards.

Manchu Tartar	Teboumbi, to cause to be counted, to cause a reckoning to be made of how many times one has mounted guard, &c.
Assyrian	Dibbu, a tablet.
Assyrian	Dippu, a document.
Mandengo A.	Duba, ink.
Gaelic	Dubh, ink.
Irish	Duibhe, or Dubh, ink.
Soso African	Dubana, ink.
Sanscrit 356	Tippani, a gloss or commentary.
Galla African	Dubbi, a history.
Polish	Duby, an idle tale, nonsense, humbug.
Latin	Dubius, Dubia, doubtful, ambiguous.
French	Diffus, vague, wordy, diffuse.
Arabic 307	Tabyiz, writing out fair; a fair copy.

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No. 45.

Swahili A.	Mzuzi, a tale-bearer, one who reports maliciously or untruly the words of others.
Arabic 1120	Majazi, untrue, feigned.
Arabic 1153	Maza, colouring, glossing over, telling one part and concealing another.
Arabic 1080	Mazih, one who hurts another's character.
English	Missay, to slander. ( <i>Obsolete</i> , but used by Spenser.)
Arabic 1084	Maais, a calumniator.
Norman	Mescez, to accuse.
Arabic 1173	Masawi, accusations.
Arabic 1181	Mash, a lie.
Arabic 1152	Mazzaa, a liar; perfidious.
Arabic 1080 or 1186	} Masih, or 1154 Maziz, a liar.
Irish	
Greek	Psuthos, Psutheos, Psuthei, an untruth, a lie.
Greek	Psithos, Psithou, Psitho, slander.
Greek	Pseudes, lying, false, untrue.
Greek	Pseudos, Pseudeos, Pseudei, a lie, falsehood, untruth.
Greek	Pseudo, to belie, to beguile, to cheat by lies, to lie, to speak falsely.
Arabic 807	Zawadi, lies.
Sanscrit 489	Nibha, disguise, pretence, sham.
Zulu Kafir	Pupuza, to talk wind, to tell lies.

Arabic 364	Tafayyush, making a false claim.
Arabic 300	Taaaffun, accusing, reproaching.
Welsh	Difenwi, to contemn, to disparage.
Hindu 1439	Tufan, calumny, defamation.
Irish	Toibheann, calumny.
Italian	Tabano, slandering.
French Romn	Daubeur, a slanderous bad tongue which spares nobody.
French Romn	Debecher, to slander, to speak ill of, to calumniate. (Supplement.)
Hebrew	Dpy or Dapy (דַּפּי), to slander. Ps. l. 20, <i>thou slanderest</i> thine own mother's son.
Hebrew	Dbh or Dabah (דַּבָּהּ), evil report, defaming, slander. Numb. xiii. 32, they brought up <i>an evil report</i> . Jerem. xx. 10, I heard the <i>defaming</i> of many. Proverbs x. 18, he that uttereth <i>a slander</i> .
Irish	Dubh, a lie.

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 No. 46.

Zulu Kafir	Misa, to appoint, ordain, fix, set up, establish.
Norman	Myse, appointing, placing.
French	Mise, a putting, placing, setting, establishing.
Hebrew	Syt (שׂוּת), to set, make, appoint. Exodus xxiii. 31, I <i>will set</i> thy bounds. 1 Kings xi. 34, I <i>will make</i> him prince. Job. xiv. 13, that <i>thou wouldst appoint</i> me a set time.
Swedish	Satta, to put, to set, to place.
Anglo-Saxon	Settan, to set, place or appoint. Friesic—Setha, or Setta, to institute.
English	Set, to fix, to establish, to ordain.
Welsh	Sodi, to constitute, to fix, to set.
Sanscrit 1114	Siddha, established, settled.
Italian	Sodo, a foundation.
Arabic 744	Shadd, establishing.
Latin	Situs, Sita, set, placed, founded.
Welsh	Sath, the state of being set, put or fixed.
Malayan 51	Boboh, or Buboh, to set or affix, to put or place.
Greek	Bebaiou, to fix, make firm, establish.
Welsh	Deifniaw, to originate.

Anglo-Saxon	Thafian, to permit, to allow.
Fijian	Tuva, to place in regular order.
Irish	Tipeadh, a regulating or disposing things in order.
Hindu 665	Tabiya, arrangement, disposition.

No. 47.

Sanskrit 753	Mahas, a festival, feast.
Anglo-Saxon	Maesse, a feast.
Hebrew	Mzh or Mazah (מַצָּה), unleavened bread. Exod. xii. 15, seven days shall ye eat <i>unleavened bread</i> . Deut. xvi. 3, thou shalt eat <i>unleavened bread</i> . 2 Chron. xxx. 13, and there assembled at Jerusalem much people, to keep the feast of <i>unleavened bread</i> .
German	Matse, or Maze, unleavened bread.
Arabic 1127	Muhash, burnt or roasted meat.
Sanskrit 753	Mahas, an oblation.
Egyptian 473	Sat, Sata, or Satta, a festival of some kind.
Polish	Swieto, a feast, a festival.
Persian 690	Sada, a festival night when large fires are lit.
Icelandic	Seydir, or Seythir, a fire pit; as, " <i>Bera oxa a seydi</i> , to put an ox on the fire, to roast it."
Egyptian 579	Shet, to roast.
Arabic 767	Shiwat, a piece of roast meat.
Javanese	Nayub, a festival. ( <i>Crawfurd's Malay Dictionary</i> , vol. ii. page 119.)
Zulu Kafir	Baba, to bake.
Welsh	Pob, a bake, a baking.
Welsh	Pobi, to bake, to roast.
Cornish	Pobas, to bake.
Cornish	Peba, to bake. ( <i>Borlase</i> .)
New Zealand	Popoa, sacred food eaten on account of the dead.
Greek	Theophania, the festival of the Nativity.
Fijian	Tovuna, to roast, to heat at the fire.
Hebrew	Tpyn Tapyn or Taphyn, <i>plural Tapynym or Taphynym</i> (תַּפְּיִיִם), the baken pieces. Lev. vi. 21, <i>the baken pieces</i> of the meat offering.
Egyptian 520	Teba, to roast.
Latin	Daps, Dapis, a feast upon a sacrifice.
Sanskrit 435	Daiva, an oblation to the gods.

## No. 48.

- Swahili A. Maisha, life.  
 Dsarawa A. Mes, the sun.  
 Georgian Mze, the sun.  
 Swahili A. Mwawazi, the Disposer, a title of God.  
 Arabic 1186 Masih, or al Masih, the Anointed, the Messiah,  
 our Lord Jesus Christ.  
 Persian 1186 Masiha, Christ, the Messiah.  
 Turkish 1017 Messih, the Anointed, the Messiah.  
 Turkish 1017 Messihi, Christian.  
 French Messie, the Messiah.  
 English Messiah, Christ the Anointed, the Saviour of the  
 World.  
 Polish Messyasz, the Messiah.  
 Sanscrit Matsya, name of an Indian deity. (*See* No. 163  
 on General list of gods, further on.)  
*Memo* : The letter Z in Hebrew, German,  
 &c., is pronounced "ts."  
 Greek Mousai, the Muses, name of certain Greek divini-  
 ties. (*See* No. 290 on General list of gods,  
 further on.)  
 Sanscrit 1052 Sat, that which really is, existence, essence, the  
 true being, the self-existent or universal spirit  
 —Brahma.  
 Irish Sioth, spiritual, belonging to spirits and the other  
 world.  
 Gaelic Sioth, spiritual, unearthly, belonging to spirits.  
 Greek Zatheos, Zatheia, divine, godlike.  
 Egyptian 492 Sata, perfect.  
 Sanscrit 1053 Satya, the abode of Brahma and heaven of truth.  
 Fulup African Sot, heaven.  
 Egyptian Sut, the name of the guardian of the first of the  
 seven halls of Osiris. (*See* Cooper's *Archaic  
 Dictionary*.)  
 Assyrian Sedu, a spirit (the divine bull).  
 Hindu 1265 Sidh, a class of demigods.  
 Swahili A. Suudi, salvation, felicity.  
 Hebrew Sdy or Sady (שדי), the Almighty.  
 Genesis xvii. 1, I am the *Almighty* God.  
 Genesis xlix. 25, the *Almighty*, who shall  
 bless thee.  
 Ps. lxxviii. 14, the *Almighty* scattered  
 kings.  
 Joel i. 15, a destruction from the *Almighty*.

English	Suttee, a female deity in the Sanscrit or sacred language of the Hindoos.
Egyptian	St, Set, Sut, Seth, or Seti, name of an Egyptian idol. ( <i>See</i> No. 24 on General list of gods, further on.)
Assyrian	Nabbu, divinity.
Accadian	Nab, divinity.
Welsh	Naf, a forming principle, one that forms or constructs, a creator, the Lord.
Welsh	Nefwy, a heavenly state.
Welsh	Nef, heaven.
Cornish	Nef, the heavens.
Ekamtulufu } African }	Nebo, heaven.
Polish	Niebo, <i>plural</i> Nieba, heaven, the heavens, sky or firmament.
Russian	Nebo, the sky.
Egyptian	Nubi, name of an Egyptian idol. ( <i>See</i> No. 24 on General list of gods, further on.)
Swahili A.	Peponi, paradise.
Nki African	Bobon, God.
Greek	Papaios, Papaïou, a Scythian name of Zeus.
Egyptian	Baba, Babys, or Bebon, name of an Egyptian idol. ( <i>See</i> No. 224 on General list of gods, further on.)
French	Divin, heavenly, divine.
Latin	Divine, of God, as it were by inspiration.
Latin	Divinus, Divina, divine, heavenly, pertaining to or coming from God, holy, consecrated.
Latin	Divinus, Divina, very great, more than human.
Italian	Divo, or Divino, divine, of or belonging to God.
Sanskrit 435	Daiva, divine power.
Sanskrit 414	Divya, divine, heavenly, celestial.
Sanskrit 414	Divasa, or 367 Tavisha, heaven.
Sanskrit 413	Diva, heaven.
Mfut African	Debo, heaven.
DiwalaAfrican	Doba, heaven.
BasekeAfrican	Dioba, heaven.
Hindu 1438	Tuba, name of a tree in paradise whose fruit is said to be delicious.
Arabic 826	Tiba, paradise.
Egyptian 528	Tep, heaven.
Hindu 630	Tapan, the sun.
Sanskrit 363	Tapana, name of a divine being.
Sanskrit 369	Tapin, a deified saint of the Buddhists.
Norman	Typhanie, the Ephantany ( <i>namely</i> , the appear-



ance of God in the flesh, or manifestation of Christ to the Gentiles).

French Romn Theffaine, Thiphaine, or Thiphanie, the Epiphany.  
 Greek \* Theophaneia, the appearance or manifestation of God in the flesh, especially used of Christ in Ecclesiastics.

*Memo* : The word *Theophaneia*, quoted above from the Greek, is usually supposed by Greek grammarians to be a compound, but by the light of the Norman word *Typhanie* it may equally well be an original word derived from *Typhon*, the *alias* of *Moses*; and as the word *Messiah* is an intentional variation of his name, based upon his words and various Hebrew prophecies, as explained in the previous chapter, and as the appearance of the *Messiah* was called *Theophaneia* in the very language in which his supposed appearance is recorded, it is evident that there is more connection between these two words than grammarians had supposed, more especially when all the other words here quoted are taken into consideration.

Icelandic Tivi, or Tifi, a god, divinity.  
 Spanish Divo, godlike.  
 Welsh Dwyf, the I Am, the Self-Existent.  
 Sanscrit 430 Deva, a deity, a god, an inhabitant of heaven, sometimes applied even to evil beings if superhuman.  
 Latin Divus, Divi, a god.  
 Latin Diva, a goddess.  
 Latin Divi, the gods or canonised saints.  
 Italian Diva, a goddess.  
 Welsh Dwyfan, a goddess.  
 Hindu 1121 Devi, or 1112 Debi, a goddess.  
 Sanscrit 457 Dhupi, divine beings who preside over rain.  
 New Zealand Tupua, a divinity whose abode is often marked by a large tree or stone.  
 New Zealand Tupua, a divinity.  
 Egyptian Tebha, Tipo, Typho, Typhos, Typhœus, or Typhon, name of an Egyptian idol. (*See* No. 24 on the General list of gods, further on.)

I have now to repeat, that although Moses has given us valuable information on historical subjects, more especially

in the Book of Genesis, yet on religious matters he was an infamous impostor, and that in his personal character he was, literally and strictly, a filthy, lying, murdering thief; and I claim that the nations and peoples who originated the languages I have quoted, are my witnesses to the truth of this statement.

I expressed my intention, some pages back, of treating all the rest of the Egyptian gods in a body, when I had finished with the remainder of those that required a special treatment—namely, Benjamin, some of his sons, and Moses; having finished with these for the present, I will proceed to the rest, but I shall not confine myself to the gods of Egypt, for we now have to consider what may be fairly estimated as the most important subject that has ever claimed the attention of man, excepting only his duty of gratitude to the Creator for all blessings, and that subject is an enquiry into the real source of idolatry, with the view of ascertaining, by whom it was originated and what its present bearings are with reference to religion in general.

The first of these two divisions of the subject I shall consider now, but the second will be shown in the next chapter. Idolatry, it is well known, was the besetting sin of the Israelites from the time of the Exodus to the period of their captivities—*viz.* to the time when “the lost ten tribes of Israel” were carried away by the king of Assyria in 721 B.C., and the remaining three tribes by the king of the Chaldees in 588 B.C. Every misfortune that happened to them, from the Exodus in 1491 B.C. up to these periods, is attributed by the prophets to their backslidings in this respect. Jeremiah (xi. 13) reproachfully observes, “According to the number of thy cities were thy gods, O Judah, and according to the number of the streets of Jerusalem have ye set up altars to burn incense unto Baal.” Isaiah (lvii. 5) reproves them thus: “Inflaming yourselves with idols under every green tree, slaying the children in the valleys under the cliffs of the rocks;” and Hosea (xiii. 2) upbraids them with, “And they have made them molten images with their silver, idols according to their own understanding, and they say, Let the man that sacrifices kiss the calves.” Indeed, their passion for idols is so well known, from the Bible itself, that I need not trouble the reader with the mass of quotations I might adduce to support the statement, were it necessary. But in all this, the Israelites, owing to that absurd halo of supposed sanctity with which they are enveloped, are more pitied than blamed, while the real fault is most unjustly laid upon the shoulders of the Hamites, who are supposed to have corrupted them. This popular error has arisen in a very simple and natural manner, the Israelites in the wilderness are recorded (Exodus xxxii. 1) to

have instigated Aaron to make gods for them, which he is stated to have done in the shape of a golden calf, but for this the blame is naturally laid upon their bad bringing up in Egypt; and as long as it was supposed that the Egyptians of the time of Moses were Mizraim, as they no doubt were in the time of Joseph, the idolatry which the Israelites brought from Egypt with them was naturally attributed to the Mizraim, descended from Ham's second son, named Mizraim; the preceding part of this chapter will, however, have disabused the reader's mind of this error, and passages like—"The idols of Egypt shall be moved at His presence" (Isaiah xix. 1), and the retrospective observation, "In the day when I chose Israel, and made myself known unto them in the land of Egypt . . . then I said unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the Lord your God. But they rebelled against me, and would not hearken unto me; they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt" (Ezekiel xx. 5-8)—will now be understood to refer to the worship of Osiris, &c., in Egypt, which has been shown to have been of Israelite origin, and therefore could not have been Hamite.

Then as regards the land of Canaan, the numerous passages, such as (Exodus xxxiv. 11-13), "I will drive out before thee the Amorite and the Canaanite, the Hittite, the Perizzite, the Hivite and the Jebusite . . . ye shall destroy their altars, break their images, and cut down their groves," and Deut. vii. 1-5, where the same thing is repeated, with the addition of the enumeration of the Girgashites among the other Hamite nations, and Deut. xii. 3, where still more definite language is used, *viz.* "you shall hew down the graven images of their gods," which it is expressly stated in many places that they did not do, and in consequence were corrupted by the Canaanites, as, for instance, in Ps. cvi. 34-38, "They did not destroy the nations concerning whom the Lord commanded them, but were mingled among the heathen, and *learned* their works; and they served their idols, which were a snare to them; yea, they sacrificed their sons and their daughters unto devils, and shed innocent blood, even the blood of their sons and their daughters, whom they sacrificed unto the idols of Canaan"—these and similar passages, in addition to the error of thinking that the Egyptians of the days of Moses were the same race as those of the days of Joseph, have caused the general belief that

the Israelites were corrupted by the Hamites. Poor innocents! “*Learned idolatry of the Canaanites,*” forsooth! The writer of these Psalms apparently forgets the gods of Egypt, and the calf which Aaron made in the wilderness by the desire of the people who had never seen the land of Canaan. “Up, make us gods which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him . . . and Aaron fashioned it with a graving tool after he had made it a molten calf, and they said, These be thy gods, O Israel . . . and they rose up early on the morrow and offered burnt offerings, and brought peace offerings.” The writer, *viz.* David, forgot also that even in his own time the brazen serpent of Moses was worshipped by the Israelites, for it was not until about 289 years after David that it was destroyed, as recorded in 2 Kings xviii. 4, “He removed the high places and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made, for unto those days the children of Israel did burn incense to it,” *viz.* during the long period of 726 years which brings us up to within five years of the time when “the lost ten tribes” were carried into captivity. And more than this, the writer forgets the positive statement made by Joshua, that the forefathers of the Israelites were idolaters before Israel himself was born, and before Shem, son of Noah, was dead—*viz.* “Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood (river) in old time, even Terah, the father of Abraham and the father of Nachor, and they served other gods. . . . Now, therefore, fear the Lord and serve Him in sincerity and in truth, and put away the gods which your fathers served on the other side of the flood and in Egypt, and serve ye the Lord” (Joshua xxiv. 2-14)—for I must remind the reader that, according to Genesis xi. 11, and Biblical chronology generally, Shem did not die until after Isaac was married to Rebecca, granddaughter of Nahor or Nachor. David seems, moreover, to have forgotten that, in the very land where Nahor settled, his grandson Laban, brother of Rebecca, had gods which he valued, and Rachel, his daughter, stole them, which led to Laban’s piteous expostulation, “Yet wherefore hast thou stolen my gods?” (Genesis xxxi. 30). I say David *appears* to have forgotten all these things, but the sham fanatic who fetched the Lord home on a new cart (2 Sam. vi. 3, &c.), and danced before the fetich he calls “the Lord” (2 Sam. vi. 14), remembered them well enough, only it was not convenient to say

anything about such things; all fetiches were false gods except his particular fetich, who did not mind the shaking of the bullock cart, in which Uzzah was killed for putting his hand up against the ark to steady it (*verses 6, 7*); and when the idolatrous Israelites persisted in worshipping other gods, it was David's cue to put the blame on the Canaanites, whom Moses had ordered the people to exterminate. The result of all this is that the superficial readers who have read the various reproaches hurled at the Jews for having allowed themselves to be contaminated by the Canaanites, really believe that these poor innocent Israelites, who without any cause invaded the land of Canaan with fire and sword, and did their best to exterminate a people whom I shall show to have been infinitely superior to themselves in all ways, were led into idolatry by them, though they themselves were idolaters centuries before. The consequence is that writers of the present day, who, if they knew the facts, would be above any false representations, take it as a matter of course that the Hamites were the original idolaters, and write passages by the thousand as incorrect as the following from *Ency. Brit.*: "Ammon or Hammon, the god of the Egyptians, was the same with the Jupiter of the Greeks. He is thought to be the same as Ham, who peopled Africa, and was the father of Mizraim, the founder of the Egyptians." (*See article Ammon.*) But how is it that, with all the supposed idolatry of the Mizraim, there never was a god named Mizr or Mizraim? We hear of the Assyrian god Asshur, and we know that Asshur, who founded that nation, was son of Shem; but there is no god named Mizr throughout the Egyptian or any other pantheon, nor is there a single one named after Lud, Pathrus, Caslu, Philist or Caphtor, sons of Mizr, among all the scores of Egyptian gods that have ever been heard of.

The fact that writers entitled to respect, as the writers of the *Encyclopædia Britannica* undoubtedly are, in connection with their work in general, have not hesitated to carry the accusation of idolatry against the Hamites so far back as to connect it with the name of Ham himself, one of the four men who lived when the population of this globe consisted of eight souls, necessitates that I, the sole champion of the race of Ham, should go thoroughly into this matter, especially as others, following the lead of the abominable liar known as Moses, *alias* Set, Nubi, Baba and Typhon, have gone on to say that "Ham was a wicked man. . . . As a deity he was revered as the sun, and no doubt he was the sole introducer of the worship of the sun,

“ he was not the inventor of solar worship, for there is great probability that it was the sin of the antediluvian world and the cause of its annihilation ; but even while the hand of God was bearing him up in safety, in the ark of gopher wood, the leaven of this horrid idolatry was working in his breast, nor can we disconnect the circumstance from the curse pronounced by Noah upon him and his posterity.” (See *The Proper Names of the Old Testament Scriptures*, expounded and illustrated by Rev. Alfred Jones, theological associate, King’s College, London, chaplain of Aske’s Hospital, Hoxton, and late curate of St. Matthew’s, Westminster : London, 1856.) What a pity it is that this orthodox gentleman omitted to quote his authority, and the mode by which he became acquainted with Ham’s thoughts while he was in the ark ! There was a time when I should have called such writing “ twaddle,” there was another time when I should have called it a gratuitous piece of mean-spirited insult to one of the three fathers of all mankind, a sort of cowardly kick to a man when he is down and has no friends, but now I have grown wiser and more patient ; I simply note the observation, and meet it to confute it, as I do the equally orthodox observation, “ Ham is generally supposed to have been addicted to sorcery, and to have instructed his son Mizraim in the same infamous practices ” (see ditto, page 256), and Cruden’s statement, “ Canaan was son of Ham ; he gave his name to the land of Canaan. The Canaanites were a wicked people, for they descended from a wicked father ” (see his *Concordance of the Holy Scriptures* : London, 1805) ; and in reply to such like observations, which are to be found by scores in the writings of modern authors, I say that they are the reverse of correct ; but as such things have been said, and as such things are still generally believed, we will go into the matter thoroughly.

It is no use taking up the subject in a half-and-half way, let us fetch out the gods, not one or two, nor even all the gods of Egypt, which can be counted by scores ; even these will not suffice : let us have all the gods out ; let us drag out into the light of day every known idol, and every so-called god, with which the Hamites are supposed to have corrupted the world. There are nearly a thousand of them ; let us have them all out into the light, and ask them who they are, what their names are, and let us see how they come by their names. Here they are, every one of them, as far as I can trace ; if anybody knows of any more they may add them to the list, and I have no doubt that if more are found the final result will not be affected, and the result,

that I undertake to show, is that the sin of idolatry, which is without doubt the greatest sin man can commit towards his Creator, is a Shemite sin, and that the race of Ham is virtually clear of it, and also of the sins of sun-worship and sorcery, which I shall show in the next chapter are Shemite specialities, from beginning to end; whereas most of the blessings which man enjoys from his predecessors, and most of the qualities which compose the character of a good, straightforward, upright and industrious man, are the special qualities of the Hamite race, as will be seen in Chapter VIII.

In the following lists of pagan gods, I have taken the full list as given by each author, making no attempt to ascertain whether any god appears in two or more systems of mythology, as to discard any for that reason would necessitate arguments in each case, whereas bringing them in as many times as they are found in different mythologies is no injustice to Shem or Ham, being equally fair to both in the comparison which I am now about to institute. I have also taken no notice of the sex of gods, as Neith of the Egyptians, said by Champollion to be the Athene of the Greeks and Minerva of the Latins, is also stated by him (page 6) to have been represented both male and female, in fact, she is represented partly both in the same picture; Venus was represented with a beard, like a man, in the island of Cyprus; Theophrastus further affirms that Aphroditos or Venus is *Hermaphroditus* (see *Encyclopædia Britannica*, article *Hermaphrodite*); and Friga, the goddess of Northern Europe, represented both sexes (see ditto, article *Polytheism*); in fact, the distinctions of sex, like the ordinary restrictions of relationship, seem to have been totally disregarded when the dead folks who formed the originals of all these gods were transferred to their deified stage.

It will also be observed that I have treated certain Hamite names in a manner which works very much against my own argument; that is to say, No. 171 Canaan, No. 184 Pathrusim, No. 186 Philistim, and No. 187 Capthorim, &c. &c., whose names, as so written, coincide with no known gods, have been treated as if they were written Cana, Pathr, Phili, and Capht, &c. &c., which has caused several gods, which otherwise could not have been associated with their names, to appear as if derived from them. This, as I said, is an injury to my argument, but I have done so because I so treat them in Chapters VIII. and IX., for reasons explained in Chapter VIII.

*General Statement of all the Heathen Gods recognised in the Mythologies of Egypt, Chaldea, Assyria, Phenicia, Arabia, India, China, Polynesia, Greece, Italy, Ireland, Northern Europe, &c. &c., compared with the Patriarchal Names of the Shemite and Hamite Races.*

<i>Egyptian Deities, taken from "Wilkinson's Ancient Egyptians," with additional modes of spelling, from "Bunsen," "Cham-pollion," and "Cooper's Archaic Dictionary."</i>			
No.	NAMES OF THE GODS	Nearest name among the	
		Shemite Race	Hamite Race
1	{ Neph, Nef, Nouf, Nev, Kneph, Cnoupis, Noub, Nub, Cnoubis, Chnebis, Chnumis, Cnouis, Knemu, Noum, Num or Nem . . . }	156 Nooma . . .	— —
2	Amn, Amun, Amon or Ammon	{ 44 Ammon 85 Iamin 161 Ben-iamin }	217 Ahiman
3	{ Phthah, Pthah, Phtha, Ptha, Pth, Phtah, Phtah- Socari, Socari or Skr. (See Bunsen, i. 505) }	{ Poti (as ex- plained) 102 Phout (son of) Issacar }	170 Phut
4	Tore, Tre, Thre or Thore . . .	31 Thare . . .	— —
5	Khem or Chem . . .	1 Shem . . .	167 Cham
6	Sate, Sati, Seti or Sti . . .	— —	— —
7	Maut or Mut . . .	— —	— —
8	{ Pasht, Pecht, Pcht, Har- Pacht or Bast . . . }	— —	— —
9	As, Hes, Hesi, Uasi or Isis . . .	{ 7 Es or Hus 46 Us or Hus 51 Hazo . 74 Aso or Esau 120 Ysoh . . . 121 Ysoy . 165 Hosa . Ase(nath) (as explained) }	— —



No.	NAMES OF THE GODS	Nearest name among the	
		Shemite Race	Hamite Race
10	Neith, Net, Nat or Nt . . .	{ (Ase)nath (as explained) }	— —
11	{ Ra, Re, Ri, Pre, Phre, Phri or Phra . . . . . }	{ 28 Rau or Reu 122 Beria . 142 Ephraim (as explained) 150 Beria . }	209 Beeri
12	Seb, Sev, Keb, Kev or Sekeb	{ 24 Seba . . . 64 Seba . . . 103 Sub . . . 120 Seva . . . 75 Yakbor Jacob (as explained) }	{ 172 Seba 177 Seba 240 Seph 193 Chivvi }
13	{ Netpe, Netphe, Natphe or Nutpe . . . . . }	— —	— —
14	{ Asra, Hesiri, Heshar, Uasar, Osiri, Osiris or (in Æolic Greek, see Passow's <i>Levi-</i> <i>con</i> ) Ysiris . . . . . }	{ 3 Asur . 66 Assur-im 75 Isra-el . 118 Aser . 128 Issari . 134 Aeazer. }	— —
15	Hapi, Api or Apis . . . .	{ 69 Hepha, Epha or Ephas . . . 160 Opphis . . . }	{ 190 Iebous 206 Abi- melech 226 Ypya }
16	Mnevis or Mneuis . . . .	131 Manasse . . . .	— —
17	Sarapis or Seraphis . . . .	— —	— —
18	{ Athor, Athyr, Atar, Eithor, Hathor, Hather, Hether, Teihor or Thyor . . . . }	161 Ador or Adar	— —
19	Har, Her, Hor or Horus . . .	{ 18 Iare 115 Her, Eri or Iri . . . . 142 Ephraim (as explained) 155 Aor, Hir or Aara . . . . 158 Arus . . . }	236 Uriah
20	Haroeri, Horoeri or Aroeris .	— —	— —
21	Ehoou . . . . .	157 Ehi . . . .	— —
22	Hor-hat or Hat . . . . .	{ 86 Aod . . . 94 Iuda . . . }	{ 189 Heth 238 Aty }
23	Obte, Abtaut, Ombte or Ombo	72 Abida . . . .	— —

No.	NAMES OF THE GODS	Nearest name among the	
		Shemite Race	Hamite Race
24	{ St, Set, Sut, Seth, Seti, Nubi, Baba, Babys, Bebon, Tipc, Typho, Typhon or Tebha; called by Homer Typhos or Typhœus, <i>otherwise</i> Tuphos or Tuphœus. (See Passow's <i>Greek Lexicon</i> ).	{ 162 Moses (as ex- plained) . }	— —
25	Neb-thy or Neb-ta . . .	— —	— —
26	Anubis, Anepo or Anupu . . .	— —	— —
27	{ Thoth, Taut, Thoout, Tat, Tet, Thot, Thoyth, Teti or Tahutia . . . }	{ 145 Thaath or Tahath . }	— —
28	Ao, Io, Moui or Mau . . .	157 Ahi . . .	— —
29	{ Djom, Djem, Gom, Som, Sem, Gignon, Gigon, Honsoo, Chon, Chons, Khonso, Khunsu or Khemsu . . . }	{ 1 Sem . . . 127 Ghuni . . . }	{ 167 Cam 171 Canaan }
30	Hake or Hak . . . . .	157 Achi . . .	222 Hog
31	Pneb.to or Pnb.ta . . . . .	— —	— —
32	{ Hor.pi.re (or Hor.Phre, each of which have been proved to be Ephraim) }	142 Ephraim . . .	— —
33	Hor.sened.to . . . . .	(A)senath . . .	— —
34	Harka or Horka . . . . .	{ 18 Iarach . . . 40 Arioch . . . }	{ 194 Harchi or Arki }
35	{ Tesone.nofre or Tsont.nofre ( <i>Nofre</i> means "good" in Egyptian) . . . . . }	{ (A)senath (as explained) }	— —
36	{ Atum, Atumu, Atmu, Atmoo, Otmou, Atmou, <i>Nofre.atmou</i> , <i>Nefer.tum</i> , Tum, Tmou, Tomos, Tethmoo or Thohtmoo }	{ 145 Taham or Thaath . }	— —
37	Anouk or Anouke . . . . .	{ 71 Anoch . . . 79 Anoch . . . }	216 Anak
38	Thmei or Ma . . . . .	145 Taham . . .	— —
39	Mandoo, Muntu or Mntu . . . . .	— —	— —
40	{ Mandooli, Malooli, Merula or Maloulis . . . . . }	— —	— —

No.	NAMES OF THE GODS	Nearest name among the	
		Shemite Race	Hamite Race
41	{ Sebak, Savak, Sovk, Sevek, } Petbe or Petensete . }	62 Isbac or Asbac	— —
42	Tafne, Tefnu, Tafnet or Tefnut	— —	— —
43	{ Aphophis, Apophis, Apop } or Apep . . . }	27 Iobab . . .	— —
44	Thriphis or Athribis . . .	— —	— —
45	Hak, Hekte or Heka.t . . .	157 Achi . . .	222 Hog
46	Menhai or Menh . . . .	131 Menasseh . . .	— —
47	{ Soven, Seven, Saoven, } Sovan, Suben or Sebn }	{ 111 Sephon 159 Saophein }	214 Sebeon
48	Sofh, Sofhk, Sefkh or Sakh .	{ 120 Seva . 121 Sevi . 63 Schuach }	240 Saph or Seph
49	Serk or Selk . . . . .	{ 29 Seruch . 88 Zerach . 97 Zerach . 11 Selach . }	— —
50	{ Emoph, Emeph, Imhept, } Imuth or Iemhept . }	— —	198 Amathei
51	Pe or T.pe . . . . .	102 Pua . . . . .	— —
52	Hapi.Moou or Hapi.mu . . .	{ 69 Hepha . 160 Huppim }	{ 206 Abi-melech 226 Ypya }
53	Kahi . . . . .	— —	— —
54	Hoph or T.hoph . . . . .	{ 69 Hepha . 103 Yob . . . }	{ 193 Hivi 226 Iaphiah }
55	Ranno or Rannu . . . . .	— —	— —
56	Bai . . . . .	102 Pua . . . . .	— —
57	Hoh or Hih . . . . .	157 Ihi or Ahi . . .	— —
58	{ Amun.ta, Amun.t, Amn.t, } or T.amun . . . . }	{ 44 Amon . . . 85 Iamin . . . }	217 Ahiman
59	Neb or T.neb . . . . .	— —	— —
60	Ehe, Aha, Ahi, Ahe or T.ehe	157 Ahi or Ehi . . .	— —
61	Amset . . . . .	— —	— —
62	The four	Hapi . . . . .	{ 206 Abi-melech 226 Ypya }
63	gods of		
	Amentii		
	or genii		
	of the		
	dead		
64	Kebhnsnof, Keb- snauf, Kabhse- nuf or Netsonof.	69 Hepha . . . . .	— —

No.	NAMES OF THE GODS	Nearest name among the		
		Shemite Race	Hamite Race	
65	Uncertain and foreign deities	Toses . . .	— —	
66		Hoh or Hohp .	{ 157 Ihi or Ehi 69 Hepha. 103 Yob . }	226 Ypya
67		Spot, Sopt or } Soptet . }	149 Zabad . . .	174 Sabta
68		Nehimeou, Nohemao or } Nahemaa }	{ 156 Noama or Nahaman }	— —
69		Melsigor, Mer- sokar or Mer- seker . }	— —	— —
70		Merte, Milt, Me- nek or Menekt }	— —	— —
71		Rampo, Raspo, Ratpo or Renpa }	— —	— —
72		Mak or Makte .	{ 132 Machir (or his wifeMaacha). (See 1Chron.vii.13-16)	242 Maacha
73		Rita, Rta or Erta	{ 116 Erodi . . . 161 Arad . . . }	{ 196 Arudeus 220 Arad
74		Totouon . . .	65 Dedan . . .	178 Dedan
75	Benno (Wilkinson, iv. 342) .	151 Benoni . . .	— —	
76	Eicton (Wilkinson, iv. 216) .	14 Iectan . . .	— —	

*Egyptian Deities, taken from "Bunsen," which appear to be distinct from the preceding.*

77	Am . . . . .	— —	167 Ham
78	Hanher, Hanhar or Onouris .	— —	202 Haner
79	Nuhar . . . . .	30 or 32 Nahor . . .	— —
80	Tema, Tum or Tomos . . .	145 Taham . . .	— —
81	Urhek or Uraeus . . . . .	{ 18 Iarach or Iare . 40 Arioeh . 158 Arus . }	194 Aruc
82	Uati . . . . .	{ 94 Iouda . . . 115 Adi . . . }	{ 189 Heth 238 Ittai
83	Khepra or Cheper . . . . .	{ 69 Gephar 139 Chepher }	— —
84	Shu . . . . .	63 Shuah . . .	215 Shuah

No.	NAMES OF THE GODS	Nearest name among the	
		Shemite Race	Hamite Race
85	Hunnefer or Honnophris . . . . .	— —	— —
86	Spr . . . . .	149 Zabor . . . . .	— —
87	Nupe or Menpe . . . . .	— —	— —
88	Repa . . . . .	158 Rapha . . . . .	204 Rephaim
89	Setp . . . . .	— —	— —
90	Mer . . . . .	— —	— —
91	Tefru . . . . .	— —	227 Debir
92	Xem or Harsaphes . . . . .	1 Sem . . . . .	— —
93	Kata . . . . .	92 Kahat . . . . .	189 Cheth
94	{ Reshpu or Reseph (a foreign } { deity) . . . . . }	— —	— —

*Egyptian Deities, taken from "Champollion," which appear to be distinct from the preceding.*

95	{ Pooh, Piioh, Ioh, Ooh or } { Ohensoo . . . . . }	{ 102 Puah . . . . . } { 157 Ahi or Ehi . . . . . }	— —
96	{ Thuoeri, Toeri (or, accord- } { ing to Bunsen, Taur, } { Thoueria or Taurt) . . . . . }	{ 31 Thare or Ta- } { reh. (But more } { probably the } { wife of Moses, } { as already ex- } { plained) . . . . . }	— —
97	Bouto (supposed to be Mut)	— —	— —
98	Palehaka (a name of Ammon)	{ 13 Peleg . . . . . } { 152 Bale and 157 } { Achi . . . . . }	— —
99	Ourai (the Asp) . . . . .	155 Aor or Aara . . . . .	236 Oureiou

*Chaldean and Assyrian Pantheon, taken from "Rawlinson's Five Great Monarchies" (vol. i. page 114, and vol. ii. page 2).*

100	Ra or Il . . . . .	{ 28 Rau or Reu } { 8 Ieoul or Ul } { 108 Iael . . . . . }	— —
101	Ana or Anu . . . . .	— —	— —
102	Anata or Anuta . . . . .	— —	— —
103	Bil, Bel, Bilu or Enu . . . . .	152 Bela . . . . .	186 Pelistim
104	Beltis or Mylitta . . . . .	52 Pidas . . . . .	— —
105	Hea or Hoa . . . . .	157 Ehi . . . . .	— —

No.	NAMES OF THE GODS	Nearest name among the	
		Shemite Race	Hamite Race
106	Day-Kina . . . . .	— —	— —
107	Sin or Hurki . . . . .	{ 113 Suni . . . 18 Iarach . . . 40 Arioeh . . . }	{ 195 Sini 221 Seon 194 Harkih }
108	San or Sansi . . . . .	113 Suni or Sannis	{ 195 Sini 221 Seon }
109	Ai, Gula or Anunit . . . . .	{ 157 Ahi . . . 8 Chul . . . }	— —
110	Vul or Iva . . . . .	{ 80 Fallu . . . 152 Bela . . . 69 Ipha . . . }	{ 186 Philistim 193 Hivi 226 Iaphiah }
111	Bar, Nin or Ninip . . . . .	{ 122 Baria . . . 150 Bariaa . . . 166 Nun . . . }	209 Bairi
112	Bel-Merodach or Merodach . . . . .	— —	— —
113	Zir-banit . . . . .	— —	— —
114	Nergal . . . . .	— —	— —
115	Ishtar or Nana . . . . .	166 Nun . . . . .	— —
116	{ Nebo or (according to Sayce's <i>Assyrian Gram- mar, &amp;c.</i> ) Nabu . . . }	— —	— —
117	Asshur . . . . .	3 Asshur . . . . .	— —
118	{ Shamas or (according to Cooper's <i>Archaic Dic- tionary</i> ) Shems . . . }	1 Shem . . . . .	— —
119	Sheruha . . . . .	36 Sarah . . . . .	— —
120	Shala . . . . .	{ 11 Shelah . . . 95 Shelah . . . }	— —
121	Laz . . . . .	— —	— —
122	{ Warmita or (according to Cooper's <i>Archaic Dic- tionary</i> ) Urmitu . . . }	{ 6 Aram . . . 49 Aram . . . }	{ 228 Horam 235 Yorm }
123	Telita . . . . .	101 Tola . . . . .	— —
124	Martu . . . . .	— —	— —
125	Supulat . . . . .	— —	— —
126	Idak . . . . .	— —	— —
127	Sargana . . . . .	— —	— —

*Memo* : In considering the above it is very important to remember that Assyria was named after Asshur, who settled there, and that the Bible does not record the names of his sons; we have, among these Assyrian gods, Asshur and Shamas or Shems, which, without doubt, refer to Asshur and

No.	NAMES OF THE GODS	Nearest name among the	
		Shemite Race	Hamite Race
	his father Shem, it is therefore almost certain that, if the names of Asshur's sons had been recorded in the Bible, we should find that they coincide with the other principal gods, such as Merodach, Nergal, and Ishtar, now left among the number not traced to any one, which is greatly to the disadvantage of Ham in this inquiry, as it is certain that Assyria was a Shemite settlement, and equally certain that the descendants of Asshur, son of Shem, were worshippers of these gods.		
	The more ancient the individual the more he was likely to be afterwards deified, it is therefore doubly to the disadvantage of Ham that these sons of Asshur are omitted, more especially as the sons of his brothers Lud and Elam are omitted also, as it results in our having the sons of three of Ham's children, as against the sons of two of Shem's children.		
<p><i>Names of Gods mentioned in the Old Testament, taken from "Jones' Proper Names of the Old Testament" (London, 1856).</i></p>			
128	Baal-Peor (Num. xxv. 3)	{ 122 Beria : 150 Beria :	{ 209 Beer
129	{ Ashtaroth (Judges ii. 13) or Ashtoreth (1 Kings xi. 33)	— —	— —
130	Baal (Judges ii. 13)	152 Bale	186 Pelistim
131	Baal-Berith (Judges viii. 33)	147 Bered	— —
132	Dagon (Judges xvi. 23)	145 Tachan	— —
133	{ Molech (1 Kings xi. 7) or Milcom (1 Kings xi. 33)	37 Milca	— —
134	Chemosh (1 Kings xi. 33)	1 Shem	167 Cham
135	Baal-Zebub (2 Kings i. 2)	— —	— —
136	Rimmon (2 Kings v. 18)	49 Remmon	— —
137	Ashima (2 Kings xvii. 30)	{ 124 Asom or Hushim :	{ — —
138	{ Adrammelech or (as in Hebrew) Adrmlk (2 Kings xvii. 31)	161 Adar	— —
139	{ Anammelech or (as in Hebrew) Anmlk (2 Kings xvii. 31)	— —	— —
140	Nibhaz (2 Kings xvii. 31)	— —	— —

Nos. 138 and 139 are taken, in the first place, from the English version of the Bible, but in Hebrew they stand as אֲדַרְמֶלֶךְ and אֲנַמְלֶךְ, viz., Adrmlk and Anmlk, as stated; the termination *mlk*, meaning king, shows that these are two deified kings or chiefs (as No. 127 Sargana is usually considered to be a deified form of Sargon, king of Assyria); this leaves their names Adr or Adar and An, not Adrm or Adram and Anm or Anam, as the English version would lead one to infer, the *m* having been duplicated in error.

No.	NAMES OF THE GODS	Nearest name among the	
		Shemite Race	Hamite Race
141	Tartak (2 Kings xvii. 31) .	— —	— —
142	Nisroch (2 Kings xix. 37) .	— —	— —
143	Bel (Isaiah xlvi. 1) .	152 Bela . .	186 Pelistim
144	Tammuz (Ezekiel viii. 14) .	145 Taham . .	— —
145	Chiun (Amos v. 26) . .	127 Ghuni . .	171 Canaan
—	{ Nergal (2 Kings xvii. 30) .	See Chaldean and Assyrian List	
—	{ Nebo (Isaiah xlvi. 1) .		
—	{ Merodach (Jer. 1. 2) . . . . .		

*Principal Indian Gods, taken from "Moor's Hindu Pantheon" (London, 1810), and also from "The Principal Deities of the Rig Veda," by Dr. Muir (published in the Transactions of the Royal Society of Edinburgh, vol. xxiii. Part III.).*

146	Brahma . . . . .	{ 35 Abraham (as explained in next chapter) }	225 Piram
147	Vishnu . . . . .	— —	— —
148	{ Siva, Mahadeva, Iswara or Rudra . . . . . }	{ 24 Seba . . . . . 64 Seba . . . . . 120 Seva . . . . . 121 Sevi . . . . . 63 Soue (as explained in next chapter) . . . . . 3 Asur . . . . . 66 Asur (as explained in next chapter) . . . . . 118 Aser . . . . . 128 Issaar . . . . . 134 Ihezer . . . . . }	{ 172 Seba 177 Seba 240 Saph or Seph }
149	Aditi . . . . .	— —	— —
150	Nayarana . . . . .	30 or 32 Nahor . .	— —
151	Swayambhuva . . . . .	— —	— —
152	Daksha . . . . .	— —	— —
153	Prithu . . . . .	147 Bered . . . . .	— —
154	Varuna . . . . .	— —	225 Baran
155	Viswacarma . . . . .	— —	— —



No.	NAMES OF THE GODS	Nearest name among the		
		Shemite Race	Hamite Race	
156	Saraswati . . . . .	{ 36 Sara . . . 141 Sares . . . }	— —	
157	Lakshmi, Lachhmi or Locki	{ 76 Leach (Rule III.) . . . }	243 Lachmi	
158	{ Parvati, Bhavani, Durga, } { Manasa or Kali . . . }	{ 102 Puvah . . . 31 Terach . . . 131 Manasse . . . 8 Chul . . . }	— —	
159	Ganesa . . . . .	127 Guni . . .	— —	
160	Kartikya or Carticeya . . .	— —	— —	
161	Vira Bhadra . . . . .	— —	— —	
162	Bhairava . . . . .	{ 122 Baria . . . 150 Bariaa . . . }	209 Bairi	
163	The ten Incar- nations of Vishnu	Matsya . . . . .	162 Musa . . . — —	
164		Kurma . . . . .	82 Carmi . . . — —	
165		Varaha . . . . .	{ 122 Beriha . . . 150 Beriha . . . }	209 Bairi
166		Nara Singha . . . . .	— —	— —
167	Vamana . . . . .	— —	— —	
168	Parasu Rama . . . . .	{ 96 Peres . . . 140 Peres . . . 49 Ram . . . }	199 Pherezae 175 Raama	
169				Rama . . . . .
170	Krishna (also called Murari. See Shake- spear's <i>Hindu- stani Diction- ary</i> , p. 1876)	{ 91 Gershon or his brother 93 Merari . . . }	— —	
171	Budha . . . . .	102 Phout . . .	170 Put	
172	Kalki . . . . .	135 Chelek . . .	— —	
173	Indra . . . . .	— —	— —	
174	Prithivi . . . . .	— —	— —	
175	Mitra . . . . .	— —	— —	
176	{ Kuvera, or (as in <i>Hindu- stani Dictionary</i> , p. 1549) } { Kuber . . . . . }	{ 69 Gephar . . . 139 Chepher . . . }	— —	
177	Ravana . . . . .	{ 78 Reuben or Raubin . . . }	— —	

No.	NAMES OF THE GODS	Nearest name among the	
		Shemite Race	Hamite Race
178	Surya . . . . .	{ 36 Sarai . 88 Serah . 97 Serah . }	— —
179	Savitri . . . . .	149 Sabad . . .	174 Sabta
180	Chandra . . . . .	— —	— —
181	{ Agni, or (as in <i>Sanskrit Dic-</i> <i>tionary</i> , p. 335) Jaganu }	87 Achin or Jakin	— —
182	Yama . . . . .	— —	107 Ham
183	Sana . . . . .	113 Suni . . .	{ 195 Sini 221 Seon
184	Vrihaspati . . . . .	— —	— —
185	Pavana . . . . .	— —	— —
186	Nirrit . . . . .	— —	— —
187	Garuda . . . . .	— —	— —
188	Oama, Kama or Smara . . . . .	— —	{ 167 Cam or Cham 197 Semari
189	Radha . . . . .	— —	— —
190	Sesha . . . . .	63 Sous . . .	218 Sesai
191	Nareda . . . . .	— —	— —
192	Sita . . . . .	— —	— —
193	Dyaus . . . . .	— —	— —
194	Vayu . . . . .	102 Fua . . .	— —
195	Maruts (The) . . . . .	— —	— —
196	Tvasutri . . . . .	— —	— —
197	Asvins (The) . . . . .	114 Asbun . . .	— —
198	Soma . . . . .	1 Sem or Sam . . .	— —
199	Nishtigri . . . . .	— —	— —
200	Prisni . . . . .	{ 96 Peres . 140 Peres . }	199 Pherezae
201	Saranyu . . . . .	— —	— —
202	Ushas . . . . .	120 Isus . . .	— —

No.	NAMES OF THE GODS	Nearest name among the	
		Shemite Race	Hamite Race
<i>Principal Deities of the Greek Mythology, taken from "Keightley's "Mythology of Ancient Greece and Italy" (London, 1854).</i>			
<i>Memo: The words which appear in italics are declensions of the names they follow, and are appended so as to show how much of the name is radical, and how much of the termination may be discarded as a mere grammatical appendage.</i>			
203	Chaos, <i>Chaei</i> . . . .	— —	— —
204	Gaia . . . .	— —	— —
205	Tartaros (plural, <i>Tartara</i> ) . . . .	— —	— —
206	Eros, <i>Erotos, Erota</i> . . . .	{ 18 Iare . . . 115 Eri . . . 155 Aer . . . }	236 Uriah
207	Erebos, <i>Erebei</i> . . . .	87 Ariab . . . .	230 Arba .
208	Nux, <i>Nuktos</i> . . . .	— —	— —
209	Hemera or Emera . . . .	— —	{ 191 Emori 211 Hemor
210	Aither, <i>Aitheros</i> . . . .	161 Adar . . . .	— —
211	Ouranos, <i>Ouranou</i> . . . .	{ 33 Aran . . . 146 Eran . . . 163 Aaron . . . }	241 Arauna
212	Pontos, <i>Pontou</i> . . . .	— —	— —
213	Titan, <i>Titanos</i> (plural, <i>Titanes</i> ) . . . .	65 Dedan . . . .	178 Dedan
214	{ Okeanos, <i>Okeanou</i> or Oceanos, <i>Oceanou</i> . . . }	{ 87 Iakin or Achin . . . 114 Osni or Azeni . . . }	— —
215	Coius, <i>Coiou</i> . . . .	— —	— —
216	Crios, <i>Criou</i> . . . .	155 Gera or Geras	— —
217	Hyperion or Yperion . . . .	{ 12 Heber . 70 Hepher 139 Hepher 142 Ephraim }	208 Hephron
218	Iapetos, <i>Iapetou</i> . . . .	72 Abida . . . .	— —
219	Kronos, <i>Kronou</i> . . . .	{ 33 Charan (Rule III.) . . . }	— —
220	Theia . . . .	— —	234 Thoi
221	Rea or Reie . . . .	28 Reu . . . .	— —
222	{ Themis, <i>Themitos, Themis,</i> <i>Themis</i> . . . . }	145 Taham . . . .	— —

No.	NAMES OF THE GODS	Nearest name among the	
		Shemite Race	Hamite Race
223	Mnemosyne . . . . .	— —	— —
224	Phoibe . . . . .	102 Phuva . . . . .	— —
225	Tethys or Tethus . . . . .	145 Tahath . . . . .	— —
226	Atlas, <i>Atlantos</i> . . . . .	154 Adeiel . . . . .	— —
227	} The Cyclops {	Brontes, <i>Brontou</i> . . . . .	— —
228		Steropes, <i>Steropou</i> . . . . .	— —
229		Arges, <i>Argou</i> . . . . .	{ 18 Iarach . . . . . 40 Arioch . . . . . }
230	{ Cottos, <i>Cottou</i> , or Kottos, } <i>Kottou</i> . . . . .	92 Kahat or Cath	189 Cheth
231	Briareos, <i>Briareo</i> . . . . .	— —	— —
232	{ Gyges, <i>Gygou</i> . (See Pas- sow's and other Lexi- cons; not Gyges, as in Keightley's <i>Mythology</i> .) }	112 Chaggi . . . . .	— —
233	Nereus, <i>Nerei</i> . . . . .	30 or 32 Nahor . . . . .	— —
234	Thaumas, <i>Thaumantos</i> . . . . .	145 Taham . . . . .	— —
235	Phorcys or Phoreyn . . . . .	{ 122 Bericha . . . . . 150 Bargaa . . . . . }	— —
236	Keto . . . . .	92 Kelath or Cath	189 Cheth
237	Eurybia . . . . .	87 Ariab . . . . .	230 Arba
238	Doris, <i>Doridis</i> . . . . .	31 Tare . . . . .	— —
239	Electra . . . . .	135 Elech . . . . .	— —
240	Iris, <i>Iridos, Irin, Iri</i> . . . . .	{ 18 Iare . . . . . 115 Iri . . . . . 155 Ir . . . . . }	236 Uriah
241	Ocypete, <i>Ocypetes</i> . . . . .	— —	— —
242	Aello . . . . .	{ 8 Ieoul . . . . . 108 Iael . . . . . }	— —
243	Graeae or Graiai (The). . . . .	155 Gera . . . . .	— —
244	Pephredo, <i>Pephrédous</i> . . . . .	— —	— —
245	Enyo . . . . .	— —	— —
246	Stheino, <i>Stheinous</i> . . . . .	— —	188 Sidon
247	Euryale, <i>Euryales</i> . . . . .	117 Areli . . . . .	— —
248	{ Medusa, Medousa or Me- } <i>doisa, Medoisa</i> . . . . .	— —	— —
249	Aegle, <i>Aegles</i> . . . . .	108 Achcel . . . . .	— —
250	Hesperos or Esperos, <i>Esperou</i>	154 Asyber . . . . .	— —

No.	NAMES OF THE GODS	Nearest name among the	
		Shemite Race	Hamite Race
251	Erytheia, <i>Erytheis</i> or <i>Erutheis</i>	{ 116 Arudi . } { 161 Arad . }	{ 196 Arud 220 Arad
252	Echidna, <i>Echidnes</i> . . .	14 Yktn or Iechtan	— —
253	Helios or Elios, <i>Eliou</i> . . .	{ 8 Hula . } { 108 Iael . }	— —
254	Selene, <i>Selenes, Selene</i> . . .	95 Selon . . .	— —
255	Eos, <i>Eoos, Eoi, Eoa</i> or <i>Eo</i> . . .	157 Ehi . . .	— —
256	Asteria, <i>Asterias</i> . . . . .	— —	— —
257	Leto, <i>Letous, Letoi</i> . . . . .	34 Lot . . . . .	180 Lud
258	Astraios, <i>Astraiä</i> . . . . .	— —	— —
259	Pallas, <i>Pallados</i> . . . . .	80 Pallu or Phallus	186 Philistim
260	Perses, <i>Persou</i> . . . . .	{ 96 Peres . } { 140 Peres . }	199 Perizaeus
261	{ Zephyros, <i>Zephyrou</i> or } { Zephuros, <i>Zephurou</i> . }	149 Zabor . . . . .	— —
262	Boreas, <i>Boreou</i> or <i>Boreo</i> . . . . .	{ 122 Beria . } { 150 Beria . }	{ 209 Beri or Biri
263	Notos, <i>Notou</i> . . . . .	— —	— —
264	{ Eosphoros, <i>Eosphoreos,</i> } { <i>Eosphorei</i> . . . . . }	154 Asuber . . . . .	— —
265	Styx, <i>Stygos</i> or <i>Stux, Stugos</i>	— —	{ 203 Melchi- sedek 223 Adoni- zedec
266	Hecate or Ekate, <i>Ekates</i> . . . . .	— —	— —
267	Clymene or Klumene . . . . .	— —	— —
268	Zeus, <i>Zeu</i> . . . . .	63 Sue or Sous . . . . .	{ 215 Sue 218 Sesai
269	Poseidon, <i>Poseidonos, Poseido</i>	— —	— —
270	{ Hephaestos or Ephaistos, } { <i>Ephaistou</i> . . . . . }	{ 69 Hepha or } { Ephas . } { 160 Haphas or } { Opphis . }	190 Iebous
271	{ Hermes or Ermes, <i>Ermou,</i> } { <i>Erme</i> . . . . . }	{ 6 Aram . . . } { 49 Aram . . . }	{ 228 Hiram 235 Yorm
272	{ Apollon, <i>Apollonos</i> (Latin } { <i>Apollo</i> ) . . . . . }	{ 22 Aebel or Obal } { 80 Apollo . }	— —
273	Ares, <i>Arei, Are</i> . . . . .	{ 18 Iare . } { 115 Eri . } { 155 Aara . }	236 Uriah

No.	NAMES OF THE GODS	Nearest name among the	
		Shemite Race	Hamite Race
274	Hera or Era . . . . .	{ 18 Iare . . . 115 Heri . . . 155 Aara . . . }	236 Uriah
275	Demeter, <i>Demeteros</i> . . . . .	— —	— —
276	Hestia or Estia . . . . .	— —	— —
277	{ Athene, Athana or Athena, } { <i>Athenas</i> . . . . . }	146 Adan . . . . .	— —
278	Aphrodite . . . . .	— —	— —
279	Artemis, <i>Artemidos, Artemin</i>	— —	— —
280	{ Aides, <i>Aidou</i> or <i>Aidao</i> } { (Latin <i>Hades</i> ) . . . . . }	{ 86 Aod . . . 94 Iouda . . . 115 Adi or Aedeis . . . }	— —
281	{ Pluton or Plouton, <i>Plou-</i> { <i>tonos</i> (Latin <i>Pluto</i> ) . . . }	— —	— —
282	Hebe or Ebe . . . . .	{ 69 Hepha . . . 103 Yob . . . }	206 Abi-melech 226 Ypya
283	Dione . . . . .	{ 109 Deina . . . 123 Dan . . . }	— —
284	Persephone or Proserpine . . . . .	— —	— —
285	{ Mousa, Moisa or Mosa, } { <i>Mouses, &amp;c., plural</i> } { <i>Mousai</i> (The Muses) . . . }	162 Mose, Musa } or Mouses . }	— —
286	Calliope or Kalliope . . . . .	164 Calib . . . . .	— —
287	Terpsichore . . . . .	— —	— —
288	Melpomene . . . . .	— —	— —
289	Euterpe . . . . .	— —	— —
290	Erato, <i>Eratous, Eratoi</i> . . . . .	{ 116 Erodi . . . 161 Arad . . . }	{ 196 Arad 220 Arad
291	Cleio or Kleio . . . . .	8 Chul . . . . .	— —
292	Thaleia . . . . .	101 Thola . . . . .	— —
293	Polymnia or Polumnia . . . . .	152 Balaum . . . . .	— —
294	Urania or Ourania . . . . .	{ 33 Aran . . . 146 Eran . . . 163 Aaron . . . }	241 Arauna
295	{ Hymenaeos or Umen, <i>Umc-</i> { <i>nos</i> (Latin <i>Hymen</i> ) . . . }	{ 44 Hammon } { 85 Iamin . . . }	217 Haiman
296	Horae or Orai (The) . . . . .	{ 115 Her or Heri } { 155 Or or Aor }	236 Uria
297	Eunomie . . . . .	— —	181 Anam

No.	NAMES OF THE GODS	Nearest name among the	
		Shemite Race	Hamite Race
298	Dike . . . . .	— —	234 Thogi
299	Eirene, <i>Eirenes</i> , <i>Eirene</i> . . . . .	{ 33 Aran . . . 146 Eran . . . 163 Aaron . . . }	241 Arauna
300	Thallo . . . . .	101 Thola . . . . .	— —
301	Carpo . . . . .	{ 87 Cariab (as explained in Chapter VII. }	— —
302	{ Charis, <i>Charitos</i> , <i>Charin</i> , plural <i>Charites</i> (The Graces) . . . . . }	155 Gera or Geras	— —
303	Peitho, <i>Peithoos</i> , <i>Peithoi</i> . . . . .	102 Phout . . . . .	170 Puth
304	Eileithyiaē or Eileithuia . . . . .	148 Eleada . . . . .	— —
305	Moirai (The) . . . . .	— —	— —
306	{ Clotho or Klotho, <i>Klothous</i> , <i>Klothoi</i> . . . . . }	133 Gilead . . . . .	231 Goliath
307	Lachesis, <i>Lacheseos</i> . . . . .	— —	— —
308	Atropos, <i>Atropou</i> . . . . .	— —	— —
309	Ker, <i>Keros</i> , <i>Kera</i> , plural <i>Keres</i>	155 Gera or Geras	— —
310	Paian, <i>Paianos</i> . . . . .	— —	— —
311	Hypnos or Upnos, <i>Upnou</i> . . . . .	160 Apphin . . . . .	229 Ybyn
312	Thanatos, <i>Thanatou</i> . . . . .	145 Thahan . . . . .	— —
313	Momos, <i>Momou</i> . . . . .	— —	— —
314	Nemesis, <i>Nemesi</i> . . . . .	156 Noama . . . . .	— —
315	{ Tyche or Tuche and (as in Passow's <i>Greek Lexicon</i> ) Tuchon, <i>Tuchonos</i> (god and goddess of chance) }	145 Tachan . . . . .	234 Thogi
316	{ Plutos or Ploutos (Latin) Plutus, <i>Pluti</i> . . . . . }	— —	— —
317	{ Dionysos, <i>Dionusou</i> or Bak- chos, <i>Bakchou</i> , <i>Bakcho</i> (Bacchus) . . . . . }	47 Baux . . . . .	— —
318	Sabazios, <i>Sabaziou</i> . . . . .	24 Sabeus . . . . .	{ 172 or 177 Sabas
319	Pan, <i>Panos</i> , <i>Pani</i> . . . . .	{ 151 Benoni (as explained) }	— —
320	Saturos, <i>Saturou</i> , <i>Saturo</i> . . . . .	106 Sedar . . . . .	— —
321	Seilenos, <i>Seilenou</i> . . . . .	95 Selon . . . . .	— —
322	Priapos, <i>Priapou</i> . . . . .	— —	— —

No.	NAMES OF THE GODS	Nearest name among the	
		Shemite Race	Hamite Race
323	Nymphae or Numphai . . .	— —	— —
324	Triton, <i>Tritonos</i> . . .	— —	— —
325	Proteus, <i>Proteos, Protei</i> . . .	147 Bered . . .	— —
326	{ Glaucos, <i>Glaucou</i> or <i>Clau-</i> kos, <i>Claukou</i> . . . }	135 Chelec . . .	— —
327	Leucotheia . . .	— —	— —
328	Palaemon or Palaimon . . .	152 Balaum . . .	— —
329	Cybele or Kubele . . .	{ 22 Gebal . . . 26 Chavila . . . 89 Sebel . . . }	173 Chavila
330	{ Cotus, <i>Cotuos, Cotui</i> or Cotuto, <i>Cotutous</i> . . . }	92 Cath . . .	189 Cheth
331	Bendis, <i>Bendidos</i> . . .	— —	— —
332	Erinnues or Eumenides (The)	{ 33 Aran . . . 146 Eran . . . 163 Aaron . . . 44 Ammon . . . 85 Iamin . . . }	241 Arauna 217 Ahiman
333	Alecto . . .	135 Elech . . .	— —
334	Megaera . . .	132 Machir . . .	— —
335	Tisiphone . . .	111 Tsephon . . .	214 Tsibhon

*Principal Deities in the Mythology of Italy, taken from "Keightley's  
"Mythology of Ancient Greece and Italy" (London, 1854).*

336	Jupiter, <i>Jovis</i> . . .	{ 103 Job . . . 157 Ahoë (as ex- plained in next chapter) . . . }	226 Japhia
337	Juno, <i>Junonis</i> . . .	— —	— —
338	Minerva, <i>Minervæ</i> . . .	— —	— —
339	Vesta, <i>Vestæ</i> . . .	— —	— —
340	Ceres' . . .	155 Geras . . .	— —
341	Venus . . .	— —	— —
342	{ Liber, <i>Liberi</i> ( <i>viz.</i> , Bacchus) of the Greek List) . . . }	— —	— —
343	Neptunus, <i>Neptuni</i> . . .	— —	— —
344	Mercurius, <i>Mercurii</i> . . .	{ 93 Merari . . . 132 Machir . . . }	— —



No.	NAMES OF THE GODS	Nearest name among the	
		Shemite Race	Hamite Race
345	{ Vulcanus, <i>Vulcani</i> or Mulciber, <i>Mulciberis</i> . . . }	— —	— —
346	Phœbus, <i>Phœbi</i> . . . .	102 Phuva . . .	— —
347	{ Mars, <i>Martis</i> , Mamers, <i>Mamertis</i> or Mavors, <i>Mavortis</i> . . . }	— —	200 Mamre
348	{ Neria, <i>Neriæ</i> or Neriene, <i>Nerienes</i> . . . }	30 or 32 Nahor . .	— —
349	Janus, <i>Jani</i> . . . .	— —	— —
350	Diana, <i>Dianæ</i> . . . .	109 Deina . . .	— —
351	Virbius, <i>Virbii</i> . . . .	— —	— —
352	Saturnus, <i>Saturni</i> . . . .	— —	— —
353	Lua, <i>Lua</i> . . . .	76 Lea or Lia . . .	— —
354	{ Ops, <i>Opis</i> , Tellus, <i>Telluris</i> , Terra, <i>Terræ</i> , Maia, <i>Maia</i> , or Fauna, <i>Faunæ</i> . . . }	{ 69 Ephas . 160 Opphis . 101 Tola . 31 Terah . }	190 Iebous
355	Orcus, <i>Orci</i> or Dis, <i>Ditis</i> * . . .	{ 18 Iarach . 40 Arioch . }	194 Arci
356	Sol, <i>Solis</i> . . . .	{ 11 Sala . 89 Saul . 95 Sela . }	— —
357	Luna, <i>Lunæ</i> . . . .	— —	— —
358	Quirinus, <i>Quirini</i> . . . .	{ 33 Charan (Rule III.) 155 Gera . }	— —
359	Bellona . . . .	{ 152 Bela or Balaum . }	— —
360	Libitina, <i>Libitinæ</i> . . . .	— —	— —
361	Consus, <i>Consi</i> . . . .	— —	— —
362	Laverna, <i>Lavernæ</i> . . . .	— —	— —
363	Sancus, <i>Sanci</i> . . . .	— —	— —
364	Summanus, <i>Summani</i> . . . .	83 Sumeon . . .	— —
365	Vejovis, Vedjovis, or Vedius	— —	— —
366	Soranus . . . .	— —	— —
367	The Camenæ . . . .	— —	— —
368	Egeria, <i>Egeriæ</i> . . . .	155 Acher . . .	205 Agar

No.	NAMES OF THE GODS	Nearest name among the	
		Shemite Race	Hamite Race
369	Carmenta . . . . .	82 Carni . . . . .	— —
370	Matuta, <i>Matutæ</i> . . . . .	— —	— —
371	Fortuna, <i>Fortunæ</i> . . . . .	— —	— —
372	Vertumnus, <i>Vertumni</i> . . . . .	— —	— —
373	Anna or Anna Perenna . . . . .	— —	— —
374	Terminus, <i>Termini</i> . . . . .	— —	— —
375	Silvanus, <i>Silvani</i> . . . . .	{ 16 Seleph . . . . . 95 Silan . . . . . }	— —
376	Faunus, <i>Fauni</i> . . . . .	— —	— —
377	Lupercus, <i>Luperci</i> . . . . .	— —	— —
378	Inuus, <i>Inui</i> . . . . .	— —	— —
379	Pales, <i>Pales</i> . . . . .	{ 80 Phallus . . . . . 152 Bale . . . . . }	186 Pelistim
380	Pomona, <i>Pomona</i> . . . . .	— —	— —
381	Flora, <i>Floræ</i> . . . . .	— —	— —
382	Feronia, <i>Feroniæ</i> . . . . .	— —	225 Baran
383	Falacer . . . . .	{ 13 Phaleg . . . . . 80 Phallus or Fallu . . . . . }	186 Philistim
384	Furina, <i>Furina</i> . . . . .	— —	225 Baran
385	Vacuna, <i>Vacuna</i> . . . . .	— —	— —
386	Marica, <i>Maricæ</i> . . . . .	— —	— —
387	Portunus or Portumnus . . . . .	— —	— —
388	Salacia, <i>Salaciæ</i> . . . . .	{ 11 Selach . . . . . 95 Sala . . . . . }	— —
389	Venilia, <i>Veniliæ</i> . . . . .	— —	— —
390	Cupido, <i>Cupidinis</i> . . . . .	— —	{ 187 Caph- torim or Cappadoces
391	Somnus, <i>Somni</i> . . . . .	83 Simeon . . . . .	— —
392	Morpheus, <i>Morphei</i> . . . . .	— —	— —
393	Mors, <i>Mortis</i> . . . . .	— —	— —
394	Lares and Penates (The) . . . . .	— —	— —
395	Manes (The) . . . . .	131 Manasse . . . . .	— —

No.	NAMES OF THE GODS	Nearest name among the		
		Shemite Race	Hamite Race	
<i>Druidical system of Irish Gods, taken from "Higgins' Celtic Druids" (pages 167 and 183).</i>				
396	Aesar . . . . .	{ 3 Asur . 75 Isra-el . 118 Aser . 128 Ieser . 134 Aeazer . }	— —	
397	{ Ain, Moloch, Molk, Fan, } Taulac or Tauladh }	{ 37 Milcah . 101 Tola or Tholaech }	— —	
398	Cearas . . . . .	{ 88 Zares . 141 Seres . 155 Geras . }	— —	
399	Lute or Lufe . . . . .	{ 34 Lot . 90 Levi . }	{ 180 Lud 182 Labi }	
400	Geamhar, Dins or Tath . . . . .	{ 123 Dan . 145 Tahath . }	211 Chamor	
401	Neith . . . . .	— —	— —	
402	} Goddesses, one to each of the above gods	Axire . . . . .	{ 3 Asur . 75 Isra-el . 118 Aser . 128 Ieser . 134 Aeazer . }	— —
403		Eo-anu . . . . .	— —	— —
404		Cearn . . . . .	{ 36 Sara . 88 Serah . 97 Serah . 155 Gera . }	— —
405		Aedh or Aodh . . . . .	{ 86 Aod . 94 Iouda . 115 Adi . }	— —
406		Cann, Ceachd or Brigit . . . . .	{ 127 Guni . 50 Cased . }	171 Canaan
407		Nath . . . . .	— —	— —
408		Baal, Alla or Aleim . . . . .	{ 152 Bala . 8 Ul or Hula . 2 Ailam . }	— —
409	Samhan . . . . .	83 Simhon . . . . .	— —	
410	Cali . . . . .	8 Chul . . . . .	— —	
411	Gwen or Guener . . . . .	127 Guni . . . . .	171 Canaan	

No.	NAMES OF THE GODS	Nearest name among the	
		Shemite Race	Hamite Race
<i>Gods of Northern Europe, taken from "B. Thorpe's Northern Mythology" (London, 1851).</i>			
412	Odin . . . . .	146 Eden or Adan	— —
413	Thor . . . . .	31 Thare . . .	— —
414	Njord . . . . .	30 or 32 Nahor .	— —
415	Baldur . . . . .	— —	— —
416	Ty or Tyr . . . . .	31 Tare or Terah .	234 Toi
417	Bragi . . . . .	{ 122 Barjaa . 150 Bargaa . }	— —
418	Heimdall . . . . .	— —	— —
419	Hod or Hodur . . . . .	{ 86 Aod . . . 94 Iouda . . . 19 Odorra . . . 161 Adar . . . }	— —
420	{ Vidar or (as in Cooper's Archaic Dictionary) Widar . . . . . }	161 Adar . . .	— —
421	{ Vali or (as in Cooper's Archaic Dictionary) Wali or Ali . . . . . }	{ 8 Ul or Hula . . . 108 Iael . . . }	— —
422	Ull or Ullr . . . . .	8 Ul . . . . .	— —
423	Forseti . . . . .	96 Fares . . . . .	199 Pherezaei
424	Loki . . . . .	{ 76 Leach (Rule III.) . . . . . }	— —
425	Meili . . . . .	— —	— —
426	Nep or Nef . . . . .	— —	— —
427	Hildolf . . . . .	— —	— —
428	Frey or Freyr . . . . .	{ 122 Bria . . . 142 Ephraim (as explained in next chapter) 150 Bria . . . }	209 Beeri
429	{ Frigg or (as in Cooper's Archaic Dictionary) Friga or Fricka . . . }	{ 122 Bericha . . . 150 Bargaa . . . }	— —
430	{ Freyia or (as in Cooper's Archaic Dictionary) Frua . . . . . }	{ 122 Bria . . . 142 Ephraim . . . 150 Bria . . . }	209 Beeri
431	Nanna . . . . .	166 Nun . . . . .	— —

No.	NAMES OF THE GODS	Nearest name among the	
		Shemite Race	Hamite Race
432	Idun . . . . .	146 Eden . . .	— —
433	Sif . . . . .	{ 120 Seva . . . } { 121 Sevi . . . }	{ 240 Seph or Saph
434	Saga . . . . .	63 Schuach . .	— —
435	Gefion . . . . .	— —	— —
436	Eir . . . . .	{ 18 Iare . . . } { 115 Her or Eri } { 155 Aer . . . }	236 Uria
437	Fulla . . . . .	80 Fallu . . .	186 Philistim
438	Gna . . . . .	127 Guni . . .	171 Canaan
439	Hlin . . . . .	107 Helon . . .	210 Helon
440	Siofn . . . . .	{ 111 Sefion . . } { 159 Sophan . . }	214 Sebeon
441	{ Lofn or (as in Cooper's Archaic Dictionary) Lofe }	{ 56 Laban . . . } { 90 Levi . . . }	— —
442	Vor . . . . .	{ 122 Beria . . . } { 150 Beria . . . }	209 Beeri
443	Syn . . . . .	113 Suni . . .	{ 195 Sini 221 Seon
444	Snotra . . . . .	— —	— —
445	Sol . . . . .	{ 11 Sale . . . } { 89 Saul . . . } { 95 Sala . . . }	— —
446	Bil . . . . .	152 Bela . . .	186 Pilistim
447	{ Earth or (as in Cooper's Archaic Dictionary) Iord }	{ 116 Arod . . . } { 161 Ard . . . }	{ 196 Arud 220 Arad
448	Rind . . . . .	— —	— —

*Gods of Germany, &c., taken from "An Epitome of German Mythology" (in vol. i. of "B. Thorpe's Northern Mythology," London, 1851).*

449	Saxnot . . . . .	— —	— —
450	Wurth . . . . .	{ 116 Arod or Arudi } { 161 Ared . . . }	{ 196 Arud 220 Arad
451	Holda or Holle . . . . .	{ 73 Heldaa . . . } { 148 Eldaa . . . } { 8 Hul or Hol }	— —
452	{ Berchta, Berhta, Perahta } { or Bertha . . . . . }	147 Bered . . .	— —

No.	NAMES OF THE GODS	Nearest name among the	
		Shemite Race	Hamite Race
453	Harke . . . . .	{ 18 Iarach . 40 Arioeh . }	{ 194 Harchi or Arki }
454	Bensozia . . . . .	— —	— —

*List of Gods taken from "W. R. Cooper's Archaic Dictionary" (London, 1876), which appear to be distinct from the preceding; their various nationalities or mythologies are stated in a parenthesis after each name.*

455	Aaheru ———(Egyptian) .	{ 18 Iare . 115 Ary . 165 Aher or Ahara . }	236 Uriah
456	Aas ———(Egyptian) .	{ 7 Es or Us 48 Us . }	— —
457	Aash ———(Egyptian) .	{ 7 Es or Us 48 Us . 165 Oshea . }	— —
458	Absardon ———(Phœnician)	— —	— —
459	Abu ———(Egyptian) .	{ 69 Ephā or Ipha 103 Yob . }	{ 206 Abimelech 226 Ypya }
460	Accalu ———(Assyrian) .	108 Achoel .	— —
461	Achechu ———(Egyptian) .	{ 112 Aggeis . 157 Agcheis }	232 Achish
462	{ Achem or Sept-Achem ———(Egyptian) . }	157 Achium .	— —
463	Achsuf ———(Egyptian) .	130 Ioseph .	— —
464	{ Adar ———(a name of the Assyrian idol Bar or Ninip) . . . . }	161 Adar .	— —
465	Aevonu ———(Toda) .	160 Apphin .	229 Ybyn
466	Agu or Acu ———(Accadian)	{ 112 Agi . 157 Achi . }	222 Og
467	Ahriman ———(Zendic) .	{ 6 Aram . 49 Aram . }	{ 228 Horam 235 Yorm }
468	{ Ahuramazda or Ormazd ———(Zendic) . }	{ 6 Aram . 49 Aram . }	{ 228 Horam 235 Yorm }
469	Ahti ———(Egyptian) .	{ 94 Iouda . 115 Adi . }	{ 189 Heth 238 Ittai }
470	{ Ahu ———(a name of the Egyptian idol Atmou) }	157 Ahi .	— —

No.	NAMES OF THE GODS	Nearest name among the	
		Shemite Race	Hamite Race
471	Aikhe——(Etruscan) .	157 Achi . .	222 Ogh
472	Aions——(Egyptian) .	— —	— —
473	Aipak-sina——(Elamite) .	— —	— —
474	{ Akh es Samain—— } { (Arabian) . . } .	{ 157 Achi and 83 } { Semeon . } .	— —
475	{ Akhuvitr or Akvizr—— } { (Etruscan) . . } .	— —	— —
476	Akhvistr——(Etruscan) .	— —	— —
477	Akomano——(Zendic) .	157 Achim . .	217 Achiman
478	Akusa——(Egyptian) .	{ 112 Aggeis or } { Augis } { 157 Agcheis } .	232 Akis
479	{ Allala or Allat—— } { (Assyrian) . . } .	{ 108 Allel . } { 148 Elada . } .	— —
480	Alath——(Nabathean) .	148 Elada . .	— —
481	Alilat——(Arabian) .	108 Allel . .	— —
482	{ Allamu——(a name of } { the Chaldean idol Nergal) } .	2 Ailam . .	— —
483	Allat——(Arabian) .	148 Elada . .	— —
484	Almakah——(Himyaritic)	— —	— —
485	Alohnim——(Sidonian) .	107 Alon . .	210 Ailon
486	Alozza——(Arabian) .	— —	— —
487	Alpan——(Etruscan) .	— —	— —
488	{ Alpanu or Alpnu—— } { (Etruscan) . . } .	— —	— —
489	Altria——(Etruscan) .	— —	— —
490	Amam——(Egyptian) .	— —	— —
491	{ Amarud——(a name of } { the Accadian idol } { Marduk) . . } .	— —	{ 191 Amor } { 211 Hamor }
492	Amemu——(Egyptian) .	— —	— —
493	Ammanas——(Himyaritic)	{ 44 Amman } { 85 Iamin . . } .	{ 217 Haiman } { or Ahiman }
494	{ Ammankashibar—— } { (Elamite) . . } .	— —	— —
495	Amynus——(Phoenician) .	{ 44 Amman } { 85 Iamin . . } .	{ 217 Haiman } { or Ahiman }
496	Anahid——(Assyrian) .	— —	— —
497	Anaitis——(Egyptian) .	— —	— —

No.	NAMES OF THE GODS	Nearest name among the	
		Shemite Race	Hamite Race
498	{ Anar or Onar——(Scandinavian) . . . }	— —	202 Aner
499	Ander——(Zendic) . . .	— —	— —
500	Anemher——(Egyptian)	— —	181 Anam
501	{ Angiras (The)—— (Hindu) . . . }	— —	— —
502	Aniu——(Egyptian) . . .	— —	— —
503	Anrn——(Egyptian) . . .	— —	— —
504	Ansapata——(Elamite) . . .	— —	— —
505	{ Antarta——(Egyptian name of a goddess of the Khita) . . . }	— —	— —
506	{ Aos——(Græco-Baby- lonian) . . . }	{ 7 Es or Us 46 Us. . . }	— —
507	{ Apon——(Græco- Babylonian) . . . }	{ 69 Ephas . 160 Haphas }	190 Iebusi
508	Apet——(Egyptian) . . .	72 Abida . . .	— —
509	{ Apheru, Apmatenu or Ap- tera——(names of the Egyptian idol Anubis) }	{ 12 Eber . 25 Apher . 70 Apher . 139 Epher . }	— —
510	Apia——(Scythian) . . .	69 Epha or Ipha . . .	{ 206 Abi- melech 226 Ypya }
511	Apitus——(Egyptian) . . .	72 Ebidas . . .	— —
512	Aril——(Etruscan) . . .	117 Ariel . . .	— —
513	Arirantesef——(Egyptian)	— —	— —
514	Arkhate——(Etruscan) . . .	{ 18 Iarach . 40 Arioeh . }	194 Arki
515	Armannu——(Susian) . . .	{ 6 Aram . 49 Aram . . . }	{ 228 Horam 235 Yorm }
516	Artimpasa——(Scythian) . . .	— —	— —
517	Asb——(Egyptian) . . .	{ 103 Iasub . 130 Yosp . }	— —
518	{ Asen (The)——(Scandi- navian) . . . }	114 Osni or Azenei	— —
519	Asera——(Etruscan) . . .	{ 3 Asur . 75 Isra-el . 118 Aser . 128 Ieser . 134 Aeazer . }	— —



No.	NAMES OF THE GODS	Nearest name among the	
		Shemite Race	Hamite Race
520	{ Assoros——(Græco-Babylonian) . . }	{ 3 Asur . 75 Isra-el . 118 Aser . 128 Ieser . 134 Aeazer. }	— —
521	Astes——(Egyptian) .	— —	— —
522	Atared——(Arabian) .	161 Adar . .	— —
523	Atargatis——(Syrian) .	— —	— —
524	Atem——(Egyptian) .	— —	— —
525	{ Aten-ra or Aten-nefru ——(Egyptian) . }	146 Eden . .	— —
526	Auait——(Egyptian) .	{ 86 Aod . . 94 Iouda . . 115 Adi . . }	{ 189 Heth 238 Aty }
527	Aut——(Egyptian) . .	{ 86 Aod . . 94 Iouda . . 115 Adi . . }	{ 189 Heth 238 Aty }
528	Av——(Egyptian) . .	{ 69 Epha . . 103 Iob . . }	{ 193 Hivi 206 Abi- melech 226 Iaphiah }
529	Aziz——(Nabathean) .	120 Isus . .	— —
530	Baau——(Phœnician) .	102 Pua . .	— —
531	Bagamar——(Elamite) .	— —	— —
532	{ Bagamazda or Bagabarta (Armenian) . . }	— —	— —
533	Bagmasti——(Armenian)	— —	— —
534	Bes or Besa——(Arabian)	47 Bus . .	— —
535	Beteswamy——(Badaga) .	— —	— —
536	Bhriḡu——(Hindu) . .	{ 122 Bericha 150 Bargaa }	— —
537	Bhuta——(Hindu) . .	102 Phout . .	{ 170 Phut or Put }
538	Bienra——(Egyptian) .	— —	— —
539	Bil——(Himyaritic) .	152 Bela . .	186 Pilistim
540	Bilala——(Susian) . .	152 Beleleel . .	— —
541	Binebtat——(Egyptian) .	— —	— —
542	Cindcarbu——(Susian) .	— —	— —
543	Cit——(Cassite) . .	92 Caath or Kahat	189 Cheth

No.	NAMES OF THE GODS	Nearest name among the	
		Shemite Race	Hamite Race
544	{ Colpias or Kolpia— (Phœnician) . . . }	164 Caleb . . .	— —
545	Dag—(Scandinavian) .	— —	234 Thogri
546	{ Dellinger—(Scandina- vian) . . . }	— —	— —
547	Dhamar—(Himyaritic)	— —	— —
548	{ Dhat-Badan—(Himy- aritic) . . . }	— —	— —
549	{ Dhat-Hami or Dhat-Hamin } { ———(Himyaritic) }	— —	— —
550	{ Dhu-Kholosa— (Himyaritic) . . . }	— —	— —
551	Dhu-l-calat—(Arabian) .	— —	— —
552	{ Dhu-Samawi— (Himyaritic) . . . }	— —	— —
553	{ Dhu-Shara or Dulshara } { ———(Nabathean) . }	— —	— —
554	Dilala—(Elamite) .	— —	— —
555	{ Dipti—(Amardian or Cassite) . . . }	— —	— —
556	{ Dir—(a name of the Assyrian idol Marduk) }	31 Tare . . .	— —
557	Duzi—(Assyrian) .	— —	— —
558	{ Eliun or Hysistus— (Phœnician) . . . }	107 Elon . . .	210 Elon
559	Enzuna—(Accadian) .	— —	— —
560	Esmun—(Phœnician) .	— —	— —
561	Ethausva—(Etruscan) .	115 Aedeis . . .	189 Hethaeos
562	Famu—(Etruscan) .	— —	— —
563	{ Firamodor—(Anglo- Saxon) . . . }	— —	— —
564	{ Fufluns or Fufunu— (Etruscan) . . . }	— —	— —
565	Ganga—(Hindu) . . .	{ 71 Chanoch 79 Chanoch }	— —
566	{ Gangamma—(Toda and Badaga) . . . }	— —	— —
567	Gerda—(Scandinavian) .	— —	— —
568	Geta—(Egyptian) . . .	{ 92 Kahat . 110 Gad . }	189 Cheth

No.	NAMES OF THE GODS	Nearest name among the	
		Shemite Race	Hamite Race
569	{ Gigim or Ekim— (Assyrian) . . . }	157 Achim . .	— —
570	Glenr—(Scandinavian) .	— —	— —
571	Gor—(Scandinavian) .	155 Gera . .	— —
572	{ Gusur—(a name of the Assyrian idol Marduk) }	— —	— —
573	{ Haldi or Haldia— (Armenian) . . . }	73 Heldaa . .	— —
574	Hat-mehi—(Egyptian) .	— —	— —
575	Haubas—(Himyaritic) .	{ 69 Ephas . 160 Haphas }	190 Iebus
576	Heh—(Egyptian) . . .	157 Ehi . . .	— —
577	Hel—(Scandinavian) .	8 Hul or Hoel .	— —
578	Helte—(Badaga) . . .	73 Heldaa . .	— —
579	{ Hermodur—(Scandi- navian) . . . }	— —	— —
580	{ Heru—(a form of the Scandinavian deity Tyr) }	{ 18 Iare . . . 115 Heri . . . 155 Hir . . . }	236 Uria
581	Hilde—(Scandinavian) .	73 Heldaa . .	— —
582	Hirodea—(Badaga) . .	{ 116 Arodi . . . 161 Arad or Hered }	{ 196 Arad 220 Harad }
583	Hiuki—(Scandinavian) .	157 Achi or Echi .	222 Hog
584	Hnoss—(Scandinavian)	— —	— —
585	Hobal—(Arabian) . . .	22 Hobal . . .	— —
586	{ Honix—(a name of the Scandinavian deity Vili) }	{ 71 Henoch . . . 79 Hanoch . . . }	216 Hanak
587	{ Illinos—(Græco- Babylonian) . . . }	107 Elon . . .	210 Elon
588	Il-makah—(Himyaritic)	— —	— —
589	Ilus—(Phœnician) . . .	8 Ul . . . . .	— —
590	{ Im—(a name of the Accadian idol Vul) . }	— —	167 Ham
591	Irkalla—(Assyrian) . . .	— —	— —
592	Irmin—(Saxon) . . . . .	{ 6 Aram . . . . . 49 Aram . . . . . }	{ 228 Horam 235 Yorm }
593	Isaff—(Arabian) . . . . .	130 Ioseph . . .	— —
594	Kakkaraya—(Badaga) . .	— —	— —

No.	NAMES OF THE GODS	Nearest name among the	
		Shemite Race	Hamite Race
595	Kariaraya——(Badaga) .	— —	— —
596	Karsha——(Elamite) .	155 Geras . .	— —
597	Katesch——(Egyptian) .	92 Kahat . .	189 Cheth
598	Katsiu——(Aramean) .	92 Kahat . .	189 Cheth
599	Kek——(Egyptian) .	112 Chaggi . .	— —
600	Ketarayea——(Torea) .	57 Keturah. .	— —
601	{ Khumba or Khumbune } { ——(Susian) . . }	— —	— —
602	Khusareth——(Phœnician)	— —	— —
603	Kindakurbu——(Elamite)	— —	— —
604	Kir-shamash——(Elamite)	— —	— —
605	{ Kissare——(Græco- } { Babylonian) . . }	— —	— —
606	Komos——(Greek) .	— —	167 Cam
607	Kulal——(Himyaritic) .	— —	— —
608	Kulu——(Etruscan) .	135 Kelez or Celez	— —
609	Laga——(Scandinavian) .	{ 76 Leach (Rule } { III.) . }	— —
610	Lagada——(Susian) .	— —	— —
611	Lagamar——(Susian) .	{ 41 Lagamer (as } { explained in } { next chapter) }	— —
612	{ Lalan or Laran—— } { (Etruscan) . . }	— —	— —
613	Lasa——(Etruscan) .	— —	— —
614	Letham——(Etruscan) .	— —	— —
615	Libanus——(Phœnician) .	56 Laban . .	— —
616	Lilith——(Arabian) .	— —	— —
617	Losna——(Latin) .	— —	— —
618	Macedo——(Egyptian) .	— —	— —
619	Magus——(Phœnician) .	{ 162 Mosheh or } { Moses . }	242 Maacha
620	Maha-deswara——(Badaga)	— —	— —
621	Mahte——(Lithuanian) .	— —	— —
622	{ Makru——(a name of the } { Assyrian idol Marduk. } { See under Dir in Cooper's } { <i>Archaic Dictionary</i> ) }	132 Makir . .	— —

No.	NAMES OF THE GODS	Nearest name among the	
		Shemite Race	Hamite Race
623	Malaviskh——(Etruscan) .	— —	— —
624	{ Malek-taus——(Yeze- dee, Lebanon) . }	— —	— —
625	Manaff——(Arabian) .	— —	— —
626	Mani——(Scandinavian) .	131 Manasse .	— —
627	Mannus——(Teutonic) .	131 Manasse .	— —
628	Marilshi——(Hindu) .	— —	— —
629	Maristuran——(Etruscan)	— —	— —
630	Maryatale——(Hindu) .	— —	— —
631	{ Matabintain——(Himy- aritic) . }	— —	— —
632	Mazel——(Arabian) .	— —	— —
633	Mean——(Etruscan) .	131 Manasse .	— —
634	Mimer——(Scandinavian)	— —	200 Mamre
635	Mlakukh——(Etruscan) .	37 Milcah .	— —
636	{ Modgudhr——(Scandi- navian) . }	— —	— —
637	Monat——(Arabian) .	— —	— —
638	{ Moumis——(Græco- Babylonian) . }	— —	— —
639	{ Mulge——(a form of the Accadian idol Bel) . }	37 Melca .	— —
640	{ Munthukh or Munthkh ——(Etruscan) . }	— —	— —
641	Murdus——(Kassite) .	— —	— —
642	Nabirtu——(Susian) .	— —	179 Nebrod
643	{ Naglfari——(Scandina- vian) . }	— —	— —
644	Naila——(Arabian) .	— —	— —
645	Nakarah——(Himyaritic)	30 or 32 Nachor .	— —
646	Namtar——(Accadian) .	— —	— —
647	Nane——(Armenian) .	166 Nun .	— —
648	Nanjunda——(Hindu) .	— —	— —
649	Napsa——(Susian) .	— —	— —
650	Nasatyas——(Zendic) .	— —	— —
651	{ Nasr——(Sabæan and Himyaritic) . }	— —	— —

No.	NAMES OF THE GODS	Nearest name among the	
		Shemite Race	Hamite Race
652	Nathum——(Etruscan) .	— —	— —
653	Nau——(Egyptian) . .	— —	— —
654	{ Nep-ra——(a form of the } Egyptian idol Ra) . }	— —	— —
655	{ Neri or Norwi——(Scan- } dinavian) . . . }	30 or 32 Nahor .	— —
656	{ Nerthus——(Scandina- } vian) . . . }	— —	— —
657	Nin-marki——(Chaldean)	— —	— —
658	Nin-muk——(Accadian) .	— —	— —
659	{ Nirba or Serakh—— } { (Assyrian and Accadian) }	{ 29 Seruch . } { 88 Zerach . } { 97 Zerach . }	— —
660	Nortia——(Etruscan) .	— —	— —
661	Nott——(Scandinavian) .	— —	— —
662	Nuhem——(Egyptian) .	156 Noama .	— —
663	{ Nukimmut or Nuha—— } { (Assyrian) . . . }	— —	— —
664	Nun——(Egyptian) . .	166 Nun .	— —
665	Nushim——(Egyptian) .	— —	— —
666	Nut——(Egyptian) . .	— —	— —
667	Oannes——(Assyrian) .	— —	— —
668	{ Od——(Accadian name } of the Assyrian idol } Shamas) . . . }	86 Aod . .	— —
669	{ Oeto-syrus or Oitosyrus } (Scythian) . . }	— —	— —
670	Ostara——(German) .	— —	— —
671	Pandosiris——(Kypriote) .	— —	— —
672	Panintimri——(Susian) .	— —	— —
673	Papaeus——(Scythian) .	— —	— —
674	Pap-sucul——(Assyrian) .	— —	— —
675	Particera——(Susian) .	— —	— —
676	Paalikira——(Elamite) .	— —	— —
677	Pasupti——(Egyptian) .	— —	— —
678	Paurumarka——(Zendic) .	— —	— —
679	{ Pet-en-senas—— } (Egyptian) . . }	— —	— —

No.	NAMES OF THE GODS	Nearest name among the	
		Shemite Race	Hamite Race
680	Pilastya—(Hindu) . . .	80 Phallos . . .	186 Pelistim
681	{ Pothos or Chephets— (Phœnician) . . . }	102 Phout . . .	{ 170 Puth 187 Cappa- doces
682	{ Pramzimas—(Lithu- anian) . . . }	— —	— —
683	{ Protogonos—(Phœni- cian) . . . }	— —	— —
684	{ Pulaha or Palaha— (Hindu) . . . }	80 Pallu . . .	186 Philistim
685	Purikh—(Etruscan) . . .	{ 122 Bericha 150 Bargaa. }	— —
686	{ Rab-iz or Maskim (The) —(Accadian and Assyrian) . . . }	158 Rapha . . .	204 Rephaim
687	Ragiba—(Susian) . . .	— —	— —
688	Rahman—(Himyaritic) . . .	49 Remmon . . .	— —
689	Rayam—(Himyaritic) . . .	49 Ram . . .	175 Raama
690	{ Rebu or Lebu—(an Egyptian idol called in Bunsen, vol. v. p. 226, Kau, Rebu or Tebu) }	{ 158 Rapha . . . 90 Levi . . . }	{ 204 Rephaim 182 Leab
691	Rehu—(Egyptian) . . .	28 Rehu . . .	— —
692	Reskhual—(Etruscan) . . .	77 Rachel . . .	— —
693	{ Ritho or Ratta— (Egyptian) . . . }	— —	— —
694	Rodha—(Arabian) . . .	— —	— —
695	{ Rubati—(Assyrian or Chaldean) . . . }	— —	— —
696	Rungaswamy—(Badaga) . . .	— —	— —
697	Samah—(Himyaritic) . . .	1 Sam . . .	— —
698	Samdan—(Assyrian) . . .	138 Semida . . .	— —
699	{ Sam-ta or Samta— (Egyptian) . . . }	138 Semida . . .	— —
700	Sap—(Egyptian) . . .	{ 24 Saba . . . 64 Saba . . . 103 Sub . . . }	{ 172 Saba 177 Saba 240 Saph
701	{ Sarkimuna—(Baby- lonian) . . . }	— —	— —
702	Satemi—(Egyptian) . . .	— —	— —

No.	NAMES OF THE GODS	Nearest name among the	
		Shemite Race	Hamite Race
703	Saurva——(Zendic) . .	— —	— —
704	Sawaha——(Arabian) .	63 Suah . .	215 Suah
705	Sbantarad——(Armenian)	— —	— —
706	Schent——(Egyptian) .	{ (A)senat (as ex- plained) . }	— —
707	{ Sekhet——(an Egyptian idol whose name was formerly written Pasht) }	— —	— —
708	Sethlans——(Etruscan) .	143 Suthela .	— —
709	Shaariobur——(Sabæan)	— —	— —
710	Shakanasa——(Egyptian)	— —	— —
711	{ Shalman——(a name of the Assyrian idol Nis- roch) . . . . }	129 Salomon .	— —
712	Shamadagini——(Hindu) .	— —	— —
713	Shed——(Hittite) . .	— —	— —
714	Shilagara——(Elamite) .	— —	— —
715	Shingam——(Elamite) .	— —	— —
716	Shudami——(Elamite) .	— —	— —
717	Shumud——(Elamite) .	138 Shemida .	— —
718	{ Sige——(Græco-Baby- lonian) . . . . }	63 Schuach .	— —
719	Silagara——(Susian) .	— —	— —
720	Sipna——(Etruscan) .	{ 111 Sephon 159 Sophan }	214 Sebeon
721	Skoll——(Scandinavian) .	89 Scaul . .	— —
722	Skuld——(Scandinavian) .	— —	— —
723	Sleparis——(Etruscan) .	— —	— —
724	Smot——(Egyptian) .	138 Semida .	— —
725	Snenath——(Etruscan) .	— —	— —
726	Sohail——(Sabæan) .	{ 11 Sale . 89 Saoul . 95 Sela . }	— —
727	Spurke——(Scandinavian)	— —	— —
728	Sudunu——(Susian) .	— —	188 Sidon
729	Sumudu——(Susian) .	138 Semida .	— —
730	Sungur-sara——(Susian) .	— —	— —



No.	NAMES OF THE GODS	Nearest name among the	
		Shemite Race	Hamite Race
731	Supti——(Egyptian) .	149 Sabad . .	174 Sabta
732	Susinak——(Susian) .	— —	— —
733	{ Swasudhr——(Scandi- navian) . . . . }	— —	— —
734	Ta——(Nabathean) .	— —	234 Toa
735	Taaut——(Phœnician) .	145 Thaath . .	— —
736	{ Tabiti or Dhavata—— (Scythian) . . . }	— —	— —
737	Talab——(Himyaritic) .	— —	— —
738	Tanen-tu——(Egyptian) .	— —	— —
739	Taric——(Zendic) . .	31 Terach . .	— —
740	Tashter——(Zendic) .	— —	— —
741	{ Tasmit——(a name of the Assyrian idol War- mita) . . . . }	— —	— —
742	{ Tavthe——(Græco- Babylonian) . . }	— —	— —
743	Taymi——(Nabathean) .	145 Taham . .	— —
744	Tekem——(Egyptian) .	145 Tachan . .	— —
745	{ Telal or Gallu——(Ac- cadian and Assyrian) }	8 Chul . . . .	— —
746	{ Thalana or Thalna—— (Etruscan) . . . }	— —	— —
747	{ Thamimasadas—— (Scythian) . . . }	— —	— —
748	Thana——(Etruscan) .	145 Thahan . .	— —
749	Thanr——(Etruscan) .	— —	— —
750	Thesan——(Etruscan) .	— —	— —
751	Thuro——(Phœnician) .	31 Thare . . .	— —
752	{ Tiamat or Tihamtu—— (Accadian) . . . }	— —	— —
753	{ Tina or Tinia—— (Etruscan) . . . }	145 Tahan . . .	— —
754	Tinthun——(Etruscan) .	— —	— —
755	Tipanu——(Etruscan) .	— —	— —
756	Tiphanati——(Etruscan) .	— —	— —
757	{ Tir-utur——(Amar- dian or Cassite) . . }	— —	— —

No.	NAMES OF THE GODS	Nearest name among the	
		Shemite Race	Hamite Race
758	{ Tiskhu——(a name of the Accadian idol Ishtar) }	— —	— —
759	{ Tu or Tutu——(Baby- lonian) . . . }	145 Thaath . .	234 Toi
760	Tuisco——(Teutonic) .	— —	— —
761	Tukhulkha——(Etruscan)	21 Dikela or Diklah	— —
762	Turan——(Etruscan) .	65 Daran . .	178 Daran
763	{ Turm or Turms—— (Etruscan) . . . }	— —	— —
764	Uccumu——(Assyrian) .	157 Achium . .	— —
765	{ Udr or Audr——(Scan- dinavian) . . . }	{ 19 Odorra . } { 161 Adar . }	{ — — } { — — }
766	Uduran——(Susian) .	— —	— —
767	Uertheke——(Egyptian) .	— —	— —
768	Uga——(Egyptian) . .	{ 112 Agi . } { 157 Echi . }	222 Og
769	Uni——(Etruscan) . .	— —	— —
770	{ Ur——(Chaldean or As- syrian) . . . }	{ 18 Iare . } { 115 Her . } { 155 Ir, Or or Aor }	236 Urie or Uria
771	Urd——(Scandinavian) .	{ 116 Arad . } { 161 Ard . . }	{ 196 Arad } { 220 Arad }
772	{ Urotal or Urtaal—— (Arabian) . . . }	— —	— —
773	Usil——(Etruscan) . .	{ 20 Usal . } { 126 Asiel . }	— —
774	Vahakn——(Armenian) .	— —	— —
775	Vanth——(Etruscan) .	— —	— —
776	{ Varu-dasa-rabbi—— (Hindu) . . . }	— —	— —
777	{ Ve or Lodur, <i>Lodurs</i> —— (Scandinavian) . . }	102 Fua . .	— —
778	Vili——(Scandinavian) .	80 Fallu . .	186 Philistim
779	{ Virabhataraya —— (Badaga) . . . }	— —	— —
780	Vitra——(Vedic) . .	— —	184 Phatrus
781	Wadd——(Himyaritic) .	86 Aod . .	— —
782	Wara——(Scandinavian) .	155 Aara . .	236 Uria
783	Wasishka——(Hindu) .	— —	— —

No.	NAMES OF THE GODS	Nearest name among the	
		Shemite Race	Hamite Race
784	{ Werdandi——(Scandi- navian) . . . }	— —	— —
785	{ Widfinur——(Scandi- navian) . . . }	— —	— —
786	Yaghuth——(Sabæan) .	— —	— —
787	Yatha——(Himyaritic) .	94 Iuda . . .	{ 189 Heth 238 Athi
788	Yauk——(Sabæan) .	157 Achi . . .	222 Og
789	{ Yearea-swamy—— (Badaga) . . . }	— —	— —
790	Ymir——(Scandinavian) .	— —	{ 191 Amor 211 Hamor
791	{ Zalmoxis or Gebeleizis } { ——(Getaen) . }	— —	— —
792	Zamana——(Babylonian) .	83 Semeon . . .	— —
793	Zaric——(Zendic) . . .	{ 29 Saruch . . . 88 Zerach . . . 97 Zerach . . . }	— —
794	Zio or Ziu——(Suevian) .	63 Soue or Sue . . .	215 Sua or Sue
795	Zirna——(Etruscan) .	— —	— —
796	{ Zu——(Babylonian or Assyrian) . . . }	63 Soue or Sue . . .	215 Sua or Sue
797	Zuhal——(Arabian) . . .	{ 11 Sala . . . 89 Shaul . . . 95 Sala . . . }	— —

*Supplementary List of Gods (taken from a variety of Dictionaries, &c.), which appear to be distinct from the preceding; their various nationalities or mythologies, and the authority from which they are taken, are stated in a parenthesis after each name, together with the page, where necessary.*

798	{ Essa——(Accadian; As- syrian Grammar, &c.) . }	{ 7 Es . . . 46 Us . . . 51 Azau . . . 74 Esau . . . 120 Iesua . . . 121 Isui . . . 165 Ause . . . }	— —
799	{ Umina——(of Esmeral- das; Quichua Grammar and Dict.) . . . }	{ 44 Amon . . . 85 Iamin . . . }	217 Ahiman

No.	NAMES OF THE GODS	Nearest name among the	
		Shemite Race	Hamite Race
800	{ Taniwha—(New Zealand; <i>New Zealand Dict.</i> ) }	145 Tahan . .	— —
801	{ Whiro—(New Zealand; <i>New Zealand Dict.</i> ) }	{ 18 Iare . 115 Her or Iri 155 Hir or Aara }	236 Uriah
802	{ Oraa—(Otaheite; <i>Captain Cook's Voyages</i> , ii. 76) }	{ 18 Iare . 115 Her or Iri 155 Aor or Aara }	236 Uriah
803	{ Otooa—(Tongataboo, South Seas; <i>Captain Cook's Voyages</i> , i. 229) . . }	{ 86 Aod . 94 Iouda . 115 Adi . }	{ 189 Heth 238 Ittai }
804	{ Teorraha—(Otaheite; <i>Captain Cook's Voyages</i> , ii. 81) . . }	31 Terah . .	— —
805	{ Opoyem—(Caribbean; <i>History of Caribbee Islands</i> ) . . }	160 Ophim . .	— —
806	{ Azar—(Arabian; <i>Arabic Dict.</i> 67) . }	{ 3 Asur . 66 Asur-im 75 Isra-el . 118 Aser . 128 Issari . 134 Aeazer . }	— —
807	{ Asham—(Arabian; <i>Arabic Dict.</i> 87) . }	{ 124 Asom or Hushim . }	— —
808	{ Ashhal—(Arabian; <i>Arabic Dict.</i> 100) . }	{ 20 Usal . 126 Asiel . }	— —
809	{ Ukaysir—(Arabian; <i>Arabic Dict.</i> 140) . }	134 Achiezer .	— —
810	{ Awal—(Arabian; <i>Arabic Dict.</i> 182) . }	{ 8 Ul . 108 Iael . }	— —
811	{ Bajir or Bajar—(Arabian; <i>Arabic Dict.</i> 201) . }	{ 144 Bachar . 153 Bachir . }	— —
812	{ Bahar—(Arabian; <i>Arabic Dict.</i> 201) . }	{ 122 Beria . 150 Beria . }	209 Beeri
813	{ Jabhat—(Arabian; <i>Arabic Dict.</i> 417) . }	— —	— —
814	{ Juraysh—(Arabian; <i>Arabic Dict.</i> 426) . }	{ 18 Jera . 155 Geras . }	— —
815	{ Jihar—(Arabian; <i>Arabic Dict.</i> 445) . }	18 Jera . .	— —
816	{ Saad—(Arabian; <i>Arabic Dict.</i> 701) . }	— —	— —

No.	NAMES OF THE GODS	Nearest name among the	
		Shemite Race	Hamite Race
817	{ Sharik—(Arabian; Arabic Dict. 732) . }	{ 29 Saruch . 88 Zerach . 97 Zerach . }	— —
818	{ Taghut—(Arabian; Arabic Dict. 809) . }	145 Tachath .	— —
819	{ Aabaab—(Arabian; Arabic Dict. 836) . }	27 Iobab .	— —
820	{ Auza—(Arabian; Arabic Dict. 853) . }	{ 7 Uz . 46 Uz . 51 Azau . 74 Esau . 120 Iesua . 121 Isui . 165 Ause . }	— —
821	{ Aawf—(Arabian; Arabic Dict. 883) . }	{ 69 Epha . 103 Yob . }	{ 193 Hivi 206 Abi- melech 226 Iaphiah }
822	{ Fils—(Arabian; Arabic Dict. 936) . }	80 Phallus .	186 Philistim
823	{ Lat—(Arabian; Arabic Dict. 1052) . }	34 Lot .	180 Lud
824	{ Madan or al Madan—(Arabian; Arabic Dict. 1147) . }	{ 60 Madan . 61 Madian . }	— —
825	{ Nuhm—(Arabian; Arabic Dict. 1343) . }	156 Nooma .	— —
826	{ Yalil—(Arabian; Arabic Dict. 1412) . }	108 Allel .	— —
827	{ Yaghus—(Arabian; Arabic Dict. 1415) . }	{ 112 Augis . 157 Agchis . }	232 Achis
828	{ Apa—(Indian; Sanscrit Dict. 122) . }	{ 69 Epha . 103 Yob . }	{ 193 Hivi 206 Abi- melech 226 Iaphiah }
829	{ Ukhuli—(Indian; Sanscrit Dict. 145) . }	108 Achoel .	— —
830	{ Totala—(Indian; Sanscrit Dict. 356 & 385) . }	42 Tidal .	— —
831	{ Pasu—(Indian; Sanscrit Dict. 558) . }	47 Bus .	— —
832	{ Bhava—(Indian; Sanscrit Dict. 702) . }	102 Phuvah .	— —

No.	NAMES OF THE GODS	Nearest name among the	
		Shemite Race	Hamite Race
833	{ Bharata—(Indian; Sanscrit Dict. 706) . }	147 Barad . . .	— —
834	{ Raka—(Indian; Sanscrit Dict. 837) . }	28 Ragau . . .	— —
835	{ Rakini—(Indian; Sanscrit Dict. 837) . }	— —	— —
836	{ Harshana—(Indian; Sanscrit Dict. 1176) . }	81 Arson . . .	— —
837	{ Hotra—(Indian; Sanscrit Dict. 1178) . }	{ 19 Hodorra } { 161 Adar . }	{ — — } { — — }
838	{ Rati—(Indian; Hindustani Dict. 1164) . }	— —	— —
839	{ Sumanat—(Indian; Hindustani Dict. 1350) . }	83 Simeon . . .	— —
840	{ Baghero—(Indian; Asiatic Researches, ii. 309) . }	{ 144 Bacher . } { 153 Bacher . }	{ — — } { — — }
841	{ Patali—(Indian; Asiatic Researches, v. 283) . }	54 Bathuel . . .	— —
842	{ Jagan-nath—(Indian; Asiatic Researches, viii. 44) . . . . }	87 Jakin . . .	— —
843	{ Bal-ram—(Indian; Asiatic Researches, viii. 44) . . . . }	— —	— —
844	{ Subhadra—(Indian; Asiatic Researches, viii. 44) . . . . }	149 Sabad . . .	174 Sabta
845	{ Sadaseo—(Indian; Asiatic Researches, xvi. 210) . . . . }	— —	— —
846	{ Ohhow—(Chinese; Chinese Dict. i. 19) . }	— —	— —
847	{ Pih—(Chinese; Chinese Dict. i. 82) . }	102 Puah . . .	— —
848	{ Kea—(Chinese; Chinese Dict. i. 87) . }	— —	— —
849	{ Fuh—(Chinese; Chinese Dict. i. 92) . }	102 Fua . . .	— —
850	{ Shin—(Chinese; Chinese Dict. i. 107) . }	113 Shuni . . .	{ 195 Sini } { 221 Sihon }
851	{ Tsung—(Chinese; Chinese Dict. i. 130) . }	— —	— —

No.	NAMES OF THE GODS	Nearest name among the	
		Shemite Race	Hamite Race
852	{ Leo——(Chinese; Chinese Dict. i. 148) }	76 Lea . . .	— —
853	{ Shoo——(Chinese; Chinese Dict. i. 170) }	63 Shuah . . .	215 Shua
854	{ Yaou——(Chinese; Chinese Dict. i. 462) }	157 Ahoe . . .	— —
855	{ Pei——(Chinese; Chinese Dict. i. 488) }	102 Pua . . .	— —
856	{ Theen——(Chinese; Chinese Dict. i. 576) }	145 Theen . . .	— —
857	{ Khe——(Chinese; Chinese Dict. i. 589) }	— —	— —
858	{ Chay or Shay—— (Chinese; Chinese Dict. i. 595) . . . }	63 Shuah . . .	215 Shua
859	{ Te——(Chinese; Chinese Dict. i. 665) . . . }	— —	234 Toi
860	{ Kwa or Ko——(Chinese; Chinese Dict. i. 669) . }	— —	— —
861	{ Sin——(Chinese; Chinese Dict. ii. 38) . . . }	113 Suni . . .	{ 195 Sini 221 Sihon
862	{ Sze——(Chinese; Chinese Dict. ii. 72) . . . }	63 Sue . . .	215 Sue
863	{ Chhang——(Chinese; Chinese Dict. ii. 74) }	{ 71 Chanoch 79 Chanoch }	— —
864	{ Show——(Chinese; Chinese Dict. ii. 263) }	63 Shuah . . .	215 Shua
865	{ Luy——(Chinese; Chinese Dict. ii. 398) }	76 Leia . . .	— —
866	{ Heuh——(Chinese; Chinese Dict. ii. 398) }	157 Ehi . . .	— —
867	{ San——(Chinese; Chinese Dict. ii. 435) }	113 Suni . . .	{ 195 Sini 221 Sihon
868	{ Yih——(Chinese; Chinese Dict. ii. 459) }	157 Ahi . . .	— —
869	{ Hwang——(Chinese; Chinese Dict. ii. 488) }	{ 71 Anoch . . . 79 Anoch . . . }	216 Anak
870	{ Heuen——(Chinese; Chinese Dict. ii. 610) }	— —	— —
871	{ Tsze——(Chinese; Chinese Dict. ii. 610) }	63 Sue . . .	215 Sue

No.	NAMES OF THE GODS	Nearest name among the	
		Shemite Race	Hamite Race
872	{ Teen——(Chinese; Chinese Dict. ii. 650) }	145 Theen . .	— —
873	{ Peih——(Chinese; Chinese Dict. ii. 654) }	102 Puah . .	— —
874	{ E——(Chinese; Chinese Dict. ii. 661) . . }	157 Ehi . .	— —
875	{ Wei——(Chinese; Chinese Dict. ii. 760) }	157 Ehi . .	— —
876	{ Chung——(Chinese; Chinese Dict. ii. 771) }	{ 71 Chanoch 79 Chanoch }	— —
877	{ Fung——(Chinese; Chinese Dict. ii. 778) }	151 Benj-amin .	— —
878	{ Suy——(Chinese; Chinese Dict. ii. 779) }	63 Sue . . .	215 Sue
879	{ Ling——(Chinese; Chinese Dict. ii. 780) }	— —	— —
880	{ Keen——(Chinese; Chinese Dict. ii. 780) }	127 Guni . .	171 Canaan
881	{ Tseih——(Chinese; Chinese Dict. ii. 795) }	63 Suah . .	215 Suah
882	{ Hae——(Chinese; Chinese Dict. ii. 819) }	157 Ahi . .	— —
883	{ Kang——(Chinese; Chinese Dict. iii. 81) }	{ 71 Chanoch 79 Chanoch }	— —
884	{ Poo——(Chinese; Chinese Dict. iii. 165) }	102 Pua . .	— —
885	{ Lung——(Chinese; Chinese Dict. iii. 286) }	— —	— —
886	{ Sew——(Chinese; Chinese Dict. iii. 287) }	63 Sue . . .	215 Sue
887	{ Ke——(Chinese; Chinese Dict. iii. 348) . . }	— —	— —
888	{ Choo——(Chinese; Chinese Dict. iii. 373) }	— —	— —
889	{ Heu——(Chinese; Chinese Dict. iii. 414) }	157 Ehi . .	— —
890	{ Pei——(Chinese; Chinese Dict. iii. 415) . . }	102 Pua . .	— —
891	{ Poo——(Chinese; Chinese Dict. iii. 543) }	102 Pua . .	— —



No.	NAMES OF THE GODS	Nearest name among the	
		Shemite Race	Hamite Race
892	{ Chhang—(Chinese; } <i>Chinese Dict.</i> iii. 695)	{ 71 Chanoch } { 79 Chanoch }	{ — — }
893	{ Lung—(Chinese; } <i>Chinese Dict.</i> iii. 652)	{ — — }	{ — — }
894	{ Pheih—(Chinese; } <i>Chinese Dict.</i> iii. 653)	{ 102 Phuah . . }	{ — — }
895	{ Fung—(Chinese; } <i>Chinese Dict.</i> iii. 656)	{ 151 Benj-amin . }	{ — — }
896	{ Tshing—(Chinese; } <i>Chinese Dict.</i> iii. 656)	{ — — }	{ — — }
897	{ Thae—(Chinese; } <i>Chinese Dict.</i> iii. 741)	{ — — }	{ 234 Thoi }
898	{ Woo—(Chinese; } <i>Chinese Dict.</i> iii. 791)	{ 157 Ahoe . . }	{ — — }
899	{ Yew—(Chinese; } <i>Chinese Dict.</i> iii. 793)	{ 157 Ehi . . }	{ — — }
900	{ Kheang—(Chinese; } <i>Chinese Dict.</i> iii. 793)	{ 71 Chanoch } { 79 Chanoch }	{ — — }
901	{ Wei—(Chinese; } <i>Chinese Dict.</i> iii. 793)	{ 157 Ehi . . }	{ — — }
902	{ Ling—(Chinese; } <i>Chinese Dict.</i> iii. 794)	{ — — }	{ — — }
903	{ Kheen, Khin or Kan— } (Chinese; <i>Chinese Dict.</i> iii. 822) . . . }	{ 127 Guni . . }	{ 171 Canaan }
904	{ Luy—(Chinese; } <i>Chinese Dict.</i> iii. 878)	{ 76 Leia . . }	{ — — }
905	{ Lung—(Chinese; } <i>Chinese Dict.</i> iii. 904)	{ — — }	{ — — }
906	{ Neoma—(Chinese; } Hilpert's <i>German Dict.</i> ii. 115) . . . }	{ 156 Nooma . . }	{ — — }
907	{ Aisa, Aises, Aise— } (Greek; Passow's <i>Lexicon</i> ) }	{ 7 Es . } { 51 Hazo } { 74 Esau or Aso } { 120 Asua . } { 121 Asui . } { 165 Ause . }	{ — — }
908	{ Ara, Aras, Ara— } (Greek; Passow's <i>Lexicon</i> ) }	{ 18 Iare . } { 115 Eri . } { 155 Aara . }	{ 236 Uria }

No.	NAMES OF THE GODS	Nearest name among the	
		Shemite Race	Hamite Race
900	{ Ate, <i>Ates</i> , <i>Ate</i> —(Greek; Passow's <i>Lexicon</i> ) . }	{ 86 Aod . . } { 94 Iouda . . } { 115 Adi . . }	{ 189 Heth } { 238 Ittai }
910	{ Auxo, <i>Auxous</i> , <i>Auxoi</i> —(Greek; Passow's <i>Lexicon</i> ) }	{ 112 Agi . . } { 157 Achi . . }	222 Aog
911	{ Eris, <i>Eridos</i> , <i>Erin</i> —(Greek; Passow's <i>Lexicon</i> ) }	{ 18 Iare . . } { 115 Eri . . } { 155 Aer or Aara }	236 Uria
912	{ Hygieia, <i>Ygieia</i> , <i>Ugieia</i> or <i>Ycieia</i> —(Greek; Passow's <i>Lexicon</i> ) . }	{ 112 Haggai } { 157 Echi or Achi }	222 Og
913	{ Iakchos, <i>Iakchou</i> —(Greek; Passow's <i>Lexicon</i> ) }	{ 112 Agi or Augis } { 157 Achi . . }	{ 222 Aog } { 232 Achis }
914	{ Iaso, <i>Iasoos</i> , <i>Iasoi</i> —(Greek; Passow's <i>Lexicon</i> ) }	{ 74 Aso . . } { 120 Isoua . . } { 121 Isui . . } { 165 Ause . . }	— —
915	{ Kabeiroi or Cabeiri—(Greek; Passow's <i>Lexicon</i> ) }	{ 69 Gephar } { 139 Chepher }	— —
916	{ Poine—(Greek; Passow's <i>Lexicon</i> ) . }	— —	— —
917	{ Raiphan, Rephan or Remphan—(Israelitish. See Acts vii. 43; Dunbar and Barker's <i>Lexicon</i> ) }	78 Reuben . . .	— —
918	{ Dziewanna—(Slavonian; <i>Polish Dict.</i> ) . }	113 Suni . . .	{ 195 Sini } { 221 Sihon }
919	{ Jessa—(Slavonian; <i>Polish Dict.</i> ) . . . }	{ 38 Jescha . } { 165 Josua . . }	— —
920	{ Lada—(Slavonian; <i>Polish Dict.</i> ) . . . }	{ 5 Lud . . } { 34 Lot . . }	180 Lud
921	{ Polelum—(Lithuanian; <i>Polish Dict.</i> ) . }	152 Beleleel . .	— —
922	{ Aegæon, <i>Aegæonis</i> —(Italian; <i>Latin Dict.</i> ) }	87 Achin . . .	— —
923	{ Aeolus, <i>Aeoli</i> —(Italian; <i>Latin Dict.</i> ) }	8 Ul . . . . .	— —
924	{ Angerona—(Italian; <i>Latin Dict.</i> ) . . . }	— —	— —
925	{ Aurora—(Italian; <i>Latin Dict.</i> ) . . . }	— —	— —
926	{ Caelus, <i>Cæli</i> —(Italian; <i>Latin Dict.</i> ) }	8 Chul . . . . .	— —

No.	NAMES OF THE GODS	Nearest name among the	
		Shemite Race	Hamite Race
927	{ Derceto or Dercetes— (Syrian; <i>Latin Dict.</i> ) }	— —	— —
928	{ Dirae (The)—(Italian; <i>Latin Dict.</i> ) . . }	31 Terah . .	— —
929	{ Gelasinus—(Italian; <i>Latin Dict.</i> ) . . }	— —	— —
930	{ Harpocrates—(Egyp- tian; <i>Latin Dict.</i> ) . }	— —	— —
931	{ Lucina—(Italian; <i>Latin Dict.</i> ) . . }	— —	— —
932	{ Mens—(Italian; <i>Latin Dict.</i> ) . . . }	131 Manasse . .	— —
933	{ Murcia, <i>Murcie</i> — (Italian; <i>Latin Dict.</i> ) }	— —	— —
934	{ Myrtea—(Italian; <i>Latin Dict.</i> ) . . }	— —	— —
935	{ Naenia or Nenia— (Italian; <i>Latin Dict.</i> ) }	166 Nun . .	— —
936	{ Parca, <i>Parcae</i> — (Italian; <i>Latin Dict.</i> ) }	122 Bericha . 150 Bargaa . }	— —
937	{ Robigus, <i>Robigi</i> — (Italian; <i>Latin Dict.</i> ) }	55 Rebecca . .	— —
938	{ Runcina—(Italian; <i>Latin Dict.</i> ) . . }	— —	— —
939	{ Salus, <i>Salutis</i> —(Italian; <i>Latin Dict.</i> ) . . }	{ 11 Sala . . 89 Saul . . 95 Sala . . }	— —
940	{ Thetis, <i>Thetidis</i> — (Italian; <i>Latin Dict.</i> ) }	145 Thaath . .	— —
941	{ Geri—(Scandinavian; <i>Icelandic Dict.</i> ) . }	155 Gera . .	— —
942	{ Jomali—(Finnish; <i>Icelandic Dict.</i> ) . }	{ 84 Jemuel . . 99 Jemuel . . }	— —
943	{ Ukko—(Finnish; <i>Ice- landic Dict.</i> ) . . }	{ 112 Agi . . 157 Achi . . }	222 Og
944	{ Volsi—(Scandinavian; <i>Icelandic Dict.</i> ) . }	80 Phallus . .	186 Philistim
945	{ Metena or Mettena— (Anglo-Saxon; <i>Anglo- Saxon Dict.</i> ) . . }	{ 60 Medan . . 61 Median . . }	— —
946	{ Weland or Welond— (Anglo-Saxon; <i>Anglo- Saxon Dict.</i> ) . . }	— —	— —

No.	NAMES OF THE GODS	Nearest name among the	
		Shemite Race	Hamite Race
947	{ Benseid—(Irish; <i>Irish Dict.</i> ) . . . }	— —	— —
948	{ Cromchruach—(Irish; <i>Irish Dict.</i> ) . . . }	— —	— —
949	{ Nemon—(Irish; <i>Irish Dict.</i> ) . . . }	156 Naaman . . .	— —
950	{ Shony—(Western Isles of Scotland; <i>Scotch Dict.</i> ) }	113 Shuni . . .	{ 195 Sini 221 Sihon
951	{ Olwen—(British; <i>Welsh Dict.</i> ) . . . }	107 Elon . . .	210 Elon
952	{ Abracadabra—(Syrian; <i>Ency. Brit.</i> , Article Abracadabra) }	— —	— —
953	{ Achor—(Cyrenean; <i>Ency. Brit.</i> , Article Achor) }	{ 155 Acher or Achrah . }	205 Agar
954	{ Apomyos—(Greek; <i>Ency. Brit.</i> , Article Apomyos) }	160 Aphim . . .	— —
955	{ Chrysor—(Greek; <i>Ency. Brit.</i> , Article Polytheism) }	— —	— —
956	{ Lama—(Tartar; <i>Ency. Brit.</i> , Article Lama) }	{ 68 Luom or Lam-im . }	248 Lahmi
957	{ Muth—(Greek; <i>Ency. Brit.</i> , Article Polytheism) }	— —	— —
958	{ Seater or Orodo—(Anglo-Saxon; <i>Ency. Brit.</i> , Article Polytheism) }	106 Seder . . .	— —

SUMMARY.

Total number of gods mentioned above . . . . . 958  
 Deduct the number not traced to either the Hamite or Shemite race . . . 374

*Memo:* Many of these being composite names, such as Nos. 548 to 553, I have made no attempt to trace them; the remainder may either belong to the race of Japhet (which may be reasonably supposed to be one-third of all humanity, and is not here considered), or they may belong to the descendants of the one son of Ham and the three sons of Shem, whose progeny is not recorded in the Bible; when this is borne in mind it will be seen that the number traced, viz., 584 out of 958, is more than might have been expected.

Balance to be considered . . . . . 584  
 Deduct also those whose names conflict, and which, consequently, may be either Ham or Shem, therefore can prove nothing . . . . . 211  
 Net balance, being composed of those who do not conflict, and by which the question must be settled . . . . . 373

On examining the general statement of all the heathen gods given above, it will be seen that these 373 are composed of 342 whose names coincide with the names of Shemites, who cannot be confused with Hamites, and 31 which coincide with Hamite names that cannot be confused with Shemites, a disproportion which cannot be the result of accident, for 342 against 31 is more than 11 against 1; the whole question may therefore be fairly said to have resolved itself into a result of more than eleven to one in favour of my assertion, *viz.*, that the race of Shem were the originators of idolatry and the cause of false religion in general; whereas the race of Ham has long been believed to have been the originators of it, with no other reason than that the Jewish Scriptures attributed to the Canaanites the worship of false gods, as an excuse for devastating the land of Canaan with fire and sword, but which devastation was really brought about by their own wish to possess the land, and by their belief that they were crafty enough, and strong enough, to surprise the inhabitants and conquer it; the real truth being that their own race was at least eleven times as idolatrous, and if we had all the names of the descendants of Shem, Ham and Japhet before us, other conflicting names would assuredly have come to light, and thereby it might have been shewn that the Shemites were the only idolaters; that is to say, that they alone worshipped their ancestors, and falsely attributed to them power and privileges which belong exclusively to God, the One original and supreme Cause of all, who formed the wombs in which these patriarchs, blasphemously called gods, were once but simple embryos, waiting for that life which He alone can give.

1







